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# THE PSYCHOLOGY OF CHRISTIAN LIFE AND BEHAVIOUR

BY

W. S. BRUCE, D.D.

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"THE ETHICS OF THE OLD TESTAMENT"

"THE FORMATION OF CHRISTIAN CHARACTER"

"OUR HERITAGE: INDIVIDUAL, SOCIAL, AND RELIGIOUS"

"THE WEALTH OF THE CHRISTIAN LIFE" "THE NOR' EAST" ETC.

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## PREFACE TO THE SECOND EDITION

THE demand for a Second Edition has afforded an opportunity of correcting printers' errors, and of enlarging not a few chapters where the exposition seemed to be too brief or to be one-sided. Balance and proportion have been attended to. References have been largely given to cognate and to recent literature. It is hoped the volume is now better fitted for its intended office, and that it may not be less worthy of the indulgent reception which it has got in Britain, America, and in many English-speaking dominions.

W. S. B.

BANFF, *April* 1924.

# PREFACE TO THE FIRST EDITION

THIS book is an attempt to map out the bearings of Psychology upon all sides of the Christian Life, secular no less than religious. An increasing number of persons has now become deeply interested in psychological questions. For their benefit the author has attempted to bring together in brief compass all that may be rightly discussed under such a heading.

Each chapter might easily be expanded by specialists into a volume. But this is meant to be a useful handbook. It is accordingly only of a size and extent that will give to busy people an opportunity of viewing the whole subject within reasonable bounds.

It is written with the desire to help parents, teachers, Christian workers and preachers in their daily duties, by unfolding the quality and structure of their minds both in rest and in action.

The point of view is that of the Newer Psychology. Consequently there are chapters not only on the religious education of the Young, on the religion of Childhood and Adolescence, on Conversion and Revivals, on Types of Christian Life and on Religious Genius, but also on Auto-Suggestion as a help to good living, and on Industrial Problems and Ideals psychologically viewed.

Its aim is neither critical nor apologetic: but wholly an effort to discover what constitutes vital religious experience.

W. S. B.

*November* 1922.

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# THE PSYCHOLOGY OF CHRISTIAN LIFE AND BEHAVIOUR.

## CHAPTER I.

### THE SUBJECT DEFINED.

1. The main object of this volume is to vindicate for Christian experience its reality as a normal and a healthy part of human nature. We wish very much to show to our readers that a Christian man cannot be satisfied with a God who is only ideal, or with a faith which lives only in feeling. The Christian life is a very practical thing, and practice and theory must not be separated. Religious experience can adduce its own facts and submit them to scientific analysis. They are facts and not fictions. They are realities and not merely emotions. And they have a value and an authority of their own which it is the privilege of Psychology to unveil.

In this manner and by strictly scientific processes, Psychology may very directly serve the cause of the Christian Faith. "Man is inveterately religious." He is so because religion is just his attempt to put himself into right relations to the order of things and to the

Orderer. It is the only means by which he can work out the true ends of his life and accomplish his destiny.

Psychology is, speaking etymologically, the science of mind. And man is the animal with a mind that thinks and a heart that feels. It asks whether his thinking is the best, and whether he is making a right use of his emotions to stimulate his will. If he do so, he may get the " Will-to-Work " and overcome one of the most serious difficulties of the present time.

2. It is the Psychology of the Christian Self with which we are here concerned. That is a narrower subject than Psychology in general. Psychology deals with all the states of consciousness as such. It concerns itself with the life of him who is the subject of those states. It has much to say about sensations, emotions, mental images, or ideas, about the Five Senses, about Memory, Thought, Reason, Will, and Attention. The benefits of such a scientific study of the human mind are inestimable. Every year it is making rapid advances ; it is broadening out its scope ; and without a knowledge of it, Literature cannot be rightly appreciated, nor Art profoundly apprehended, nor the full meaning of the natural sciences understood. All these are the product of mind. And to know them rightly one must first of all be acquainted with the science of the mind that knows and that governs our behaviour.

At the same time we do not confine ourselves to what is known as Structural Psychology. That may be found in the text-books of Sir William Hamilton, Professors Bain, Sully, Stout, Höffding, Ribot, and others. Psychology ought to instruct us as to the essential quality of the mind both in action and in repose ; how it develops, how it works in detail, how it enters into the experience of sensations and emotions, how these create will-power

and influence *behaviour* and help the individual to realize himself and to act upon society ; which is to say, it should be functional Psychology.

Psychology illuminates for us the stages in the mind's discovery of its own functions. Under mental functions are classed such things as ideas, purposes, needs, all of which point to the notion of a self-realizing personality. "Functional psychology accordingly should be, first and foremost, a psychology of personal self-realizations. The functional psychology of religion must be this above all things else." [1]

What we all desire is that Psychology should unfold to the ordinary man the quality and structure of the mind both in rest and in action. Other sciences have their laboratories and schools of experts busy in research. But here every individual has but to look within himself to find his own laboratory. He may for himself discover how the mind develops, how its faculties work in detail, and how, when it threatens to break down, it may be restored to healthy operation. This conveys a more or less general idea of the scope of the science.

3. If a more exact definition be desired, we have many such to choose from. Most generally it has been defined as the Science of Mind. Etymologically that is the correct meaning of the word. In this case it must be held to include man's spiritual not less than his mental powers. Not a few prefer to name it the Science of Consciousness. This is the word which Sir William Hamilton prefers. It has this good quality about it, that the science concerns itself with *states of consciousness as such*, without regard to their relation to any metaphysical doctrines. This point of view justified itself by the good fruit it bore. But

[1] Professor Coe, *Psychology of Religion*, p. 30.

the difficulty is that each one knows only his own consciousness and that the description of one man's consciousness could not create a science such as Psychology aims at being, holding good of all men in general.

By others it has been spoken of as the science of the Soul. But "Soul" in this sense seems to mean nothing more than "Mind." Besides Biblical Psychology, which is entirely different in aims and methods from the Psychology of Christian experience, places the soul in an intermediate position between body and spirit. In Pauline Psychology the powers of the Soul are regarded as lower than those of the Spirit. To St. Paul the "Soulish" man meant something like what to-day we mean by a "man of the world."

Partly because of the many questions raised to-day by the Subconscious and the Unconscious, and partly because of the position which the doctrine of evolution now holds, another definition has found great favour. "Psychology is the science of behaviour." It is a good provisional definition which at once connects it with biological growth and evolution.[1] It permits us to have a child psychology and a social psychology; and it does not confine itself to the study of the adult mind. The mental processes are seen to be included in all our adjustments to life's objects and ends. In each psychological growth there is seen to be a functioning of the mind. It is then clear that the "faculties" of the old psychology, intellect, feeling, and will, are just particular aspects of a self-realizing process.

This definition of the scope of Psychology reveals many

[1] Cf. Professor Ames, *Psychology of Religious Experience*; Pratt, *Psychology of Religion*; and G. M. Stratton, *Psychology of the Religious Life.*

new possibilities. It has opened up the way to fresh results and new resources. It has taught us by its tests much about the powers of memory, the working of the subconscious, the limits of the mind's power, and the laws that rule fatigue in industry. These facts seem to justify the wider definition.

We have, accordingly, felt it to be our duty to include in this volume several chapters on the working of the subconscious mind, on Auto-suggestion and its connected topics, and also on Industrial problems and Ideals psychologically viewed. We grant that it is not easy to treat industrial matters impartially. But every effort has been made to look at them solely in the light which they throw on the mind of the workers as thinking and feeling beings whose burdens and cares may be lightened by religion.

This wider Psychology is part of the strong current of modern thought that would extend the province of Psychology to include the behaviour of all the animal kingdom. It believes that our conduct is conditioned by the appetites of hunger and sex not less than by reason. It lays more weight than before on the workings of the subconscious. It closely watches the evolution of mind as it "makes progress from predominantly mechanical to predominantly theological determinations," [1] and slowly mounts up through the operation of instinctive dispositions to self-consciousness and reasoning. The study of animal psychology has helped to solve some of the problems of human psychology. French and American psychologists have been pioneers in this work, which without doubt

[1] Dr. W. MacDougall's *Introduction to Social Psychology*, ch. i. He defines Psychology as the science of the behaviour of living things. See also the Psychologies of Professors Ames and Coe.

has been of much assistance to the Psychology of religious belief.

4. The Psychology of Religion deals with the whole religions of the world; with the rudimentary beliefs and practices of the savage as well as with the lofty experiences of the Christian saint. It cares as much for the thoughts and emotions of the Kaffir as for those of Milton and Wordsworth. It examines the origin of religion in fear, or love, or hatred. It tries to discover how far reason and conscience co-operate in its development; and whether religion owes more to a feeling of dependence or to a sense of moral obligation. And it has much to say about "the religious organ of the Soul." It discusses what faculties are specially concerned with religion; whether the process is at once intellectual, emotional, and volitional; what are its chief forms, what its most marked stages, and what its manifestations.

The normal experience of the race in its religious aspect is thus investigated. The genesis of religion and all its social actings and relationships are subjected to treatment. The science will make use of the History of religions and will dig deeply into Anthropology, Sociology, and Biology. If religion is the consciousness of the highest social values, these values necessarily give idealized expression to the deepest cravings of the human breast. They are the outcome of a yearning after more abounding life. It is in the struggle to make life more rich and varied and continuous that all these religions have evolved. Gradually magical and superstitious feelings are put aside, and religion in its higher forms finds expression in purer and truer symbols. A complete Psychology of Religion should find room for reference to those earlier forms of the religion of primitive peoples. In this way a clearer con-

ception is obtained of the various aspects of the religious consciousness.

5. In treating of the Psychology of the Christian Self or personality we do not concern ourselves with the rudimentary feelings of the Maori and the Basuto; we pass by the beliefs and practices of the Buddhist and the Moslem. At the same time, we may learn much from their beliefs and experiences; and we may measure their value by the nearness of their approach to the highest form which the religious spirit has found in the Christian worship and creed.

Christian Faith expresses its belief in a God of goodness and power, who is Father, King, and Judge of all. It declares what is the right relation in which we should stand to Him. It demands the actual reality of its objects and it cannot remain contented with a Deity who is only an ideal. A Christian Psychology will, therefore, endeavour to find a unified experience which will make authority no longer external to itself.[1] It will not rely on the infallibility of "the living voice of the Church." It cannot acknowledge even the finality of an appeal to the Inspired Word. It always looks for a personal experience which carries its own guarantees with it. It confesses no dependence on the Higher Criticism; and it is far away from ritual and rubrics. In these forms and attitudes religion may express itself, and find its external manifestations in a better or worse manner. But our subject concerns itself with the Soul of the Christian faith, and not with the body of its divinity.

6. Consequently it is a province within the wider circle of the Psychology of Religion; and its aim is neither theological, nor critical, nor apologetic. It deals with the

[1] Cf. E. D. Starbuck, *The Psychology of Religion*, p. 6.

normal and also with the abnormal experiences of Christian men; and it seeks to discover what claim they have to reality. These experiences have had their place and their importance in Christian lives. They have moved men and nations and influenced the course of the Church's history. And they may still have a most important function to serve in the progress of the Christian life. If they have come from God, and if they help to draw men to God, they who receive them can only say, "Speak, Lord, for Thy servant heareth."

The subject, it is clear, concerns itself with the whole of the Christian life.[1] It deals with feelings that are generated in repentance. It has much to say about the reality and the value of prayer, which it studies as a normal factor of moral and spiritual health. It seeks to discover whether it is merely æsthetic sentiment, or whether it is not a vital act by which the soul of man seeks to save itself by clinging to the principle from which it draws its life. When the mind puts itself into personal relations of communion with God, a vital religious experience takes place which ought to be examined and certified. Psychology will closely look at the genesis of personal religion and inquire whether it is a thing of normal growth or of sudden emotional catastrophic change, or both. Is it allied to Optimism or to Pessimism? Is it infectious? And are revivals part of its normal and healthy development? Have they their good side and their bad side? Are they to be made use of and sought after by the Church, or avoided as dangerous mass movements like the Crusades? How much does their influence count in conversion? Are there once-born and twice-born Christians? Is conversion a phenomenon of adolescence? Is it connected

[1] W. James, *Varieties of Religious Experience*, p. 29.

with physical changes and sensations? What is it that in sudden conversions finally draws the trigger and relieves the tension? How much has the subconscious to do with religious experience? How do its three great instincts affect us? Has education much to do with it? What makes the saint and the saintly life ideal? Is there such a thing as a genius for religion? How far do the Christian upbringing and the baptismal grace operate? And what are the manifestations of the genuine working of the Holy Spirit over the individual mass? And can all these experiences influence the character and make use of the Intellect, the Imagination, the Affections, and the Will?

No Psychology of the Christian Self is complete that does not show how these are aided in their operation by the Grace of God and the cleansing efficacy of the Holy Spirit. All this, it is clear, should greatly help in the preparation of ministers and teachers and evangelists for their difficult work. It should guide and guard, should sharpen the edge of the axe with which to cut down false growths, and also qualify such persons to judge aright of individual cases of strange or morbid experience.[1] It is clearly a matter to which the Church should give much attention.

[1] *Esquisse d'un Philosophie de la Religion*, p. 24, by Auguste Sabatier.

NOTE.—The wide scope of Psychology, as opposed to the former narrow and paralysing view of it, is well stated by Professor W. MacDougall in his *Introduction to Social Psychology*, ch. i.

" At the present time, the greatest need seems to be that we should return to the fundamentals of spiritual religion. We cannot shut our eyes to the fact that both the old seals of Authority, the infallible Church and the infallible Book, are fiercely assailed, and that our faith needs reinforcements. These can only come from the depths of the religious Consciousness itself; and if summoned from thence they will not be found wanting. The " Impregnable Rock " is neither an institution nor a book, but a life of experience."
—DEAN INGE in *Mysticism*.

## CHAPTER II.

### THE STUDY OF PSYCHOLOGY CONGRUENT TO PRESENT-DAY NEEDS.

From what has been said in the previous chapter it will be clear to the reader that the study of this subject is appropriate to the needs of the time. We are living in a transition period. And if, as has been so often said, we need "an interim Ethic," we still more need an interim Psychology. It is a day of overturning. We have seen the greatest upheaval of old beliefs and customs that has been seen since the time of Queen Elizabeth. The Comparative Study of Religions, the rise of the theory of Evolution and the progress of Historic Criticism, have all influenced the religious faith.

1. We believe the destructive stage of this great intellectual movement is now passing, if it has not passed. Men are crying for construction. The old sense of Authority that attached itself to the Church and the Bible has gone; and with it has vanished the comfortable sense of mental security. Faith in many is without anchor; and when faith is insecure, Hope is dull and Love is cold. Yet following on the pruning-time comes the rich growth of the Orchard; and behind the scythe comes the aftermath.

2. If the old theologies of Augustine and Calvin have ceased to govern men's minds by their authoritativeness,

have we not here that which better suits the modern mind? Will not allegiance be given to a science of religious facts? In these days of observation and experiment, do not men turn willingly to the realities of experience? Cannot the former basis be strengthened by this new support? If the objective grounds of history and miracle do not, under modern teaching and the spirit of the Time, make a strong appeal, will not the Psychology of the Christian's self reach the popular mind? We think it is admirably adapted to this end. It meets the craving of the heart of the twentieth century; and it is kindred to the *Zeitgeist*.

3. The Christian Faith was once supposed to consist exclusively of knowledge. The Gnostics of the early centuries propagated this heresy, and the Rationalists of England and Germany continued to maintain it. In the nineteenth century Agnosticism prevailed and mastered many thoughtful minds. Kant argued against the possibility of apprehending God by the speculative reason, making religion merely a sanction for duty. Hegel all but identified religion with thinking, affirming that the comprehension of the Absolute was highest knowledge and a complete realization of religion. We owe it first of all to Schleiermacher that the place and function of feeling in religion were vindicated. In this connection, despite his exaggerations, he rendered great service to the faith. We have come to believe firmly, through the advances made by Psychology not less than by theology, that in every true Christian experience there is the co-operation of the reason, the feelings, the will, and the subconscious mind; that the active powers here work along with the intellectual powers (to use the language of the old Scottish Metaphysics) and that the religious

process is at one and the same time intellectual, emotional, and volitional. Faith claims all the faculties. It affects the whole man in his conscious and subconscious nature. If any part of our constitution remains outside of the scope of our religion, the omission will *pro tanto* vitiate our faith and injure our morals. We are not made of watertight compartments. A true Psychology will claim a place in our religion for the whole mind. It will be the aim of this volume to set forth the grounds for this statement and to seek to co-ordinate all the highest experiences of the human soul.

4. In the years following the last War there has been heard a wish that a great spiritual awakening should take place. Now it is one of the advantages of the modern Psychology that it studies the phenomena of Revivals. In all such movements it is most needful that those who conduct them should recognize the different types of genuine and religious experience characteristic of different ages and temperaments and of widely different religious education. There is great advantage in possessing first-hand knowledge, acquired in the laboratory of the Christian's observation and of experience. While, on the other hand, to remain ignorant of these vital facts and experiences is to give to assailants the immense advantage of the earlier knowledge of the territory now explored. Psychology is a Science. But a Science should help the corresponding Art. It should especially increase our valuation of the life-work to which each man is called, and have something to say on the vocation for which each man is fitted. Psychology now studies the mentality of masters and of workmen. It endeavours to discover the hidden and inner reasons that operate in making the workers so suspicious of the Capitalists, and Capital so

unwilling to go shares with industry. It has now come to teach much of the nature of vocational selection and of the scientific management of Employees. And no less does it speak with authority on class consciousness and on modern causes of Industrial Unrest: on the phenomena of Auto-suggestion and of Faith Cure.

5. Our point of view in this work is not professional or academic. It is religious and practical. Unless it help the working pastor and the earnest evangelist, it has been in vain. That they should get much assistance from it in their good work is the author's desire. A lengthened ministry in the Church and many years' experience of parochial and other missions lies behind the considered opinions herein expressed. Had such a subject been taught fifty years ago in Divinity Halls and Theological Seminaries it would have saved the present generation of preachers from many errors in the conducting of such Christian efforts. They would have had a much better understanding of the various phenomena exhibited in religious awakenings. They could have given prescient warnings against the many mistakes of pietistic and superstitious minds. The dangers of the passive type of piety and of religious excitements might have been understood and pointed out. And social relations and obligations of Church members would have got much more emphasis laid upon them.

6. Another mistake would also have been avoided that has led to very injurious results. There are preachers and evangelists who have denounced certain people as wholly irreligious and have consigned them to uncovenanted mercies. The modern psychologist will be very slow to take up such a position. When religion is looked at as "participating in the ideal values of the social Conscious-

ness," [1] those who do not share in this social consciousness we regard as non-religious but not irreligious. There are men who clearly are benevolent and philanthropic and yet do their good works without any direct thought of their religious values. And to classify such as irreligious is to make a huge mistake. They belong to those amiable souls who are " not far from the Kingdom of God."

7. It is of great value if one can show that religion is perfectly natural to a healthy mind from the cradle onwards through youth and adolescence. " Healthy-mindedness " is William James' favourite word for it. We deem it to be of the highest importance for Christianity that we can, through a study of psychology, demonstrate that the doctrine of Conversion is connected with genuine psychical changes that are often found to happen in the adolescent period ; and that the heavenly voice or the uplifting vision (of which many testify) are not the proofs of morbid hallucination, but that they are, for certain types of minds, the normal experience of their religious life. The objective truth of Christianity must be established by a competent apologetic. But Psychology has proved that there is a true subjective knowledge of God in Christian experience, and that this personal experience necessarily involves a mystical but not irrational element.[2]

It has produced the testimony of saints, who are really specialists in religion, in favour of many revelations ; of men and women who are perfectly sane and who hate all make-believe. It carefully examines them and appraises them. And it does not forget that in the description of such experiences the truth can be told more correctly

[1] Professor Coe, *Psychology of Religion.* Cf. Professors Ames' and Höffding's *Psychology.*

[2] Cf. Dean Inge, *Truth and Falsehood,* ch. i.

in the language of poetry than in that of prose. If much of it is best expressed in Psalms and in Hymns, that is no reason for denying its reality. The path of sainthood has been trodden by many; and it is only right to accept the evidence of those who have been among the best that ever breathed in favour of the spiritual dynamic that was the strength and the inspiration of the great service they rendered to humanity. The best answer to the attack of the Ritschlian School upon Mysticism has come from the Psychology of the Christian soul.

8. It is a pleasure to the author to state that he has found some rare and rich religious experience in the homes of both educated and uneducated people. Among them he has discovered psychological phenomena that would perplex the metaphysician, the theologian, and the criminologist. In the remotest rural districts one comes across spiritual experiences of the rarest kind. These believers have known the immediacy of Faith and been in touch with the Spirit of truth. They have been influenced by a power that transcends themselves while also immanent in them. That power has crossed the plane of their vital interests, and brought them profound experience of the spiritual life. Their faith has reached forth into the unseen and has grasped reality; it has found both the object and the objective of belief. They have had true Communion with God day after day and year after year. The One in whom they trust has ruled their lives and confirmed their convictions. He possesses them; and they may be said humbly to possess Him and all His gifts. The great objective of faith is within the daily orbit of their immediate consciousness.

Could we only penetrate these experiences and report some of them, the poorest crofter on the hillside, the

humblest dweller in the city lane, would possess undying interest for us. We should discover most uncommon experiences of communion with God in common people, which, if correctly told, would rival those of Jacob Boehme, of St. Francis, of George Fox, or of Frederick W. H. Myers.

9. In former days it was usual to say, "God's Word is infallible and says this; therefore believe it." To-day that is not deemed sufficient. Whether it be the influence of historical and literary criticism or not is a question as yet unsettled. But so it is. The Authority of the Bible still appeals to many. But with many more it has faded away. And that is so, not because they despise that authority, but because the grounds of it no longer appeal to their minds.

Here Psychology may give great help. It points the way to a new and better basis. It stands by the authority of religious experience. What materialistic science scorned, it has verified. It finds in the facts of Christian experience a constructive power of the strongest kind. And thereby it supplies a new apologetic for Christianity. The old contest was carried on by the scientists in terms of matter. Now it is carried on by psychologists in terms of mind. The world of thought has gone over to a spiritualistic philosophy. That is proved by the eager interest in the writings of Eucken and James and Bergson; and the present-day Apologetic will rest on this basis.

10. That Psychology has supplied a felt want in the modern world need scarcely be said. Of late it has become the most popular of scientific studies. It may claim with biology and chemistry that it occupies a front rank. It has been taken up by the teaching profession with a zeal that promises the best results for the education of our

youth. So much is this the case that some distinguished American psychologists lately warned teachers not to expect too much from the new science. The pupil must not be treated as a mere specimen in the psychologist's experimental laboratory. Many of the old teachers were excellent psychologists though they had not theoretically studied the child-mind.

11. Much has been done within the present century by what is called Experimental Psychology. Its newer developments have greatly increased its value and importance.[1] Its range has been extended until there is now no branch of Theology, of Ethics, of Sociology, or of Education which has not been psychologically examined and found under this fresh aspect to have many new bearings and interconnections.

At the meeting of a theological club lately the old subject of the Atonement was under consideration. The leading paper discussed the theories of Anselm, of Calvin, of Zuinglius, of Macleod-Campbell, and of Maurice; and sought to estimate them for the mind of to-day. Somehow they had lost the keen interest they once possessed for the theologic mind, and the discussion was without interest. Then suddenly a member started to examine the Atonement in the light of modern Psychology, and at once the discussion burst into brightness. New points of view emerged bristling with interest. The good old doctrine of the Atonement came home to men's breasts and bosoms. Orthodox and heterodox views changed sides under the X-rays of the Modern Psychology. The objective work and the subjective apprehension of it stood out in new relations. Above all, there was felt to be the need of a revaluation of religious values. There was no

[1] W. MacDougall, *Social Psychology*, ch. i.

assertion that human nature had changed or that a sinner stood in less need of salvation. But the static view yielded place to the dynamic. The sacrifice had been made on Calvary. The deed was done nineteen centuries ago. But the Christ who died is a living Christ. He is not a mere voice of the past echoing through the long corridors of time. He is a power of the present. His Atonement is making us to-day at one with God. The doctrine has to get present-day attachments and correlations.

12. It is the same with other doctrines of Theology, especially with those that concern the work of the Holy Spirit in man's life. In the course of the ages mental functions do evolve and the tendency to functional as well as to structural evolution continues. Man's mind now knows better what it is, and man's soul knows better what alone can satisfy it. The bearing of all this on the Psychology of religion is direct and intimate. It shows plainly how religious experience brings a revaluation of values. It helps men to know themselves and "to make them rightly want the right things." What has been called by Professor Coe "the cultural heritage of the race" brings not merely growth in grace to the Christian man but also a wiser estimate of the graces which he ought to exhibit. Human desires have disengaged themselves from the old primordial utilities. Men seek Social Brotherhood to-day often at a great cost to themselves of higher culture. Christian people are not content now with the Reformation doctrine of Justification by faith. More and more they want their faith justified by the sanctifying power of the Holy Spirit. Moral and spiritual values are being revalued. The new estimates coincide with the newer Psychology. And this coincides with and is partly the result of a better understanding of the implications

of Christianity and the attribution of a higher ethical character to God.

13. It is therefore natural that the older Psychology should have its scope enlarged. We lay less stress on the "faculties" and more on the functions. No doubt the old is as patent in the new as the new was latent in the old. But we think more to-day of the unity of the person and less of the "tripartite nature of man." Personality has come to its own. All moral advance is seen to be from Individuality to Personality.[1] The old phrase, "faculties of the mind," conveyed too much the conception of man's nature as a vessel with three watertight compartments. Only if intellect overflowed might it reach the affections: only if feelings overflowed might they influence the will. The new Psychology makes it clear that in every act of volition both emotion and thought are present. To-day we dwell more on associationism than on partition. The mechanism of the mind is seen now to work dynamically towards one end. The former analysis of the mind into parts was no doubt helpful. None of us could study the writings of Hamilton and Reid and Bain without getting great assistance in understanding our mental acts and the law of association of ideas.

But the outlook was too individualistic. The assumption was that the intellectual factor was everywhere dominant in the psychical life. Feelings did not get their right place. The Scottish people are not emotional, to their great loss and impoverishment. Emotions were all but banished from the religious life. Equally intellectualistic was the Psychology of Herbart, which, notwithstanding

[1] Cf. Eucken, *The Life of the Spirit*, p. 385; also *Collected Essays*, pp. 204, 206.

its helpful associationism, gave far too high a place to the play of idea-forces. For Educationists the natural inference was that cramming of the mind was culture and that instruction consisted in filling the memory with facts.

14. No one can open the new volumes on Psychology by Professors James, Coe, Leuba, Ames, Pym, or Dean Inge (one of the best of psychologists) without discovering that cramming may be crime against youth, that all education is educing, that the child-mind deserves study even more than the mature mind and that to-day there is a marked revolt against the "over-intellectualism" of the older Psychology. The rational is not the one and only regnant power of the mind. Comparative Psychology has shared in the revolt or revolution, by linking up animal and human Psychology, and by looking largely for the causes of activity among the roots of Instinct in the Subconscious.

15. All these instincts may be guided and modified by reason and judgment. They are constantly influencing the emotions; but they may be, and should be, wisely utilized and sublimated, and then organized into the tissue of Christian character. If permitted to run wild, they very soon bring about obsessions, hysteria, and insanity. These excesses have been examined in the psychological laboratories. It has been found that when the usual forces have ceased to operate, the pathological symptoms may be correctly examined by what is called mental or psycho-analysis, and the causes of the disease finally traced and discovered.

16. The new Psychology uses Psycho-analysis and Auto-suggestion to bring about mental cures, and to restore to their right position of influence all deflected ideals. These systems have their advocates in Freud of Vienna

and M. Coué of Nancy. Both of these schools work for psycho-therapy. Both devote their energies to the investigation of the unconscious (Freud's favourite term) or the subconscious. They are divided on many points, but they are united by a common conviction of the inadequacy of the older Psychology. It remains to be seen which of the two will be the best prophylactic against harmful influences, and will prove most healthful to the normal consciousness.

They have undoubtedly given fresh insight into the mentality of those afflicted with hallucinations and amnesia. But as yet they have not afforded much help to the elucidation of the nature of religious experience. What may be of advantage in this respect is estimated at its worth in the chapter following at the end of this volume on Auto-suggestion, and the law of Reversed Effort. They are subjects to which the Christian Church of to-day should give attention, being closely connected with the phenomena of Faith Healing and with the claims of what is called Christian Science.

17. In the medical world the broader view of Psychology has been cordially welcomed. Indeed, its application to pathological cases by physicians of the highest repute only accentuates its neglect by the Church of Christ. It has entered the world of business and labour and has mapped out the bearings of the psychological problems of modern industry. We devote a chapter of this volume to the Psychology of industrial fatigue, unrest, and inefficiency, as well as to the ideals of the industrial classes. The Psychology of Education is now taught in all universities; and the applications of suggestion to the mind culture of the child have done much to increase the interest of pupils in their tasks.

18. If this be so, the application of Psychology to Christian life and behaviour cannot fail to bring about an augmented interest in religious experience. What has been achieved for industry and medicine and education may also be achieved for Christian character. The Christian life has been sadly misunderstood. Its great possibilities have been ignored. Many of its disciples are living at low levels of faith and hope, who might be walking in the holy levels of daily communion and holiness. Our conviction is that the study of the Psychology of Christian experience will be of great benefit to them. It will prove that religion is natural to the healthy mind and normal to its continuous growth. "It will show that the doctrine of conversion," as Dean Inge puts it, "is based on genuine psychical changes frequently observed to take place during adolescence, and that the mystical vision is not a morbid hallucination but a normal concomitant in minds which belong to a certain type of the devotional and ascetic life." Psychology has done good work in investigating the character of religious belief at different periods of life. There is now a rich store of information about the religion of childhood, of adolescence, and of maturity. The good man no longer needs the poet's dream; his heaven is now in part inside him and his own, and he may come, in the fine words of Sir Thomas Overbury, "to feel old age rather by the strength of his soul than by the weakness of his body."

" Though you tread every path you could not find the limits of the soul, so deep is its essence."—HERACLITUS.

" I entered with Thee for guide into the depths of my soul."—ST. AUGUSTINE.

" The study of beginnings is always a study of something already begun."—PROFESSOR COE.

## CHAPTER III.

### HISTORY OF THE SCIENCE.

1. Psychology as a science began with the Greeks. For many a day it was regarded as a doubtful department of Metaphysics supplemented by empirical observations. The different ways of conceiving and defining the mental facts with which it dealt may be traced to the influence of rival philosophies. Nowadays Psychology has come to be differentiated from other sciences as dealing with subjective facts, or at least with the subjective aspect which belongs to all facts. Plato distinguished in the mind desire, anger, and reason, and located them respectively in the lower part of the body, in the heart, and in the brain. Aristotle had a different classification into thought and desires. This was the beginning of that division of intellectual and active powers which prevailed down to the time of the Scottish philosophy. In Descartes and Leibnitz there is found an intuitional theory of Psychology; in Hobbes we get a purely materialistic view of it. The Psychological Associationists trace their descent from the philosophies of Locke and Hume and have connections with the physiological psychology of Hartley. They are represented well by the school of J. Stuart Mill, and of Bain. Of the same school, but conditioned by the doctrine of evolution, is H. Spencer's *Principles of Psychology*. Among the many able volumes in later years are

those of Sully, Ward, Stout, W. James. A great and growing interest in Psychology has been manifested of late. It has found itself to be a veritable mine of great wealth and fruitfulness.

2. To students of Theology nothing in this field of study was known except Biblical Psychology. The author first met it in Tübingen in the classroom of Professor Beck. The translation (in Clark's Theol. Library) of Delitzsch's *Biblical Psychology* introduced the subject to English readers and proved a turning-point in its history. That book led to the subject being handled in many a Divinity Hall and referred to in many a pulpit. The chapter on Regeneration was peculiarly illuminative. It has supplied stones for the building of many a new edifice by subsequent writers. The subject has been well developed by Professor Dickson, Professor Laidlaw, and others. They have expounded all that Scripture tells of the spiritual and psychical constitution of man; of the Divine Image in man; of Bible Dichotomy and Trichotomy; of *pneuma* and *psyche* and *soma* and *sarx*; of the new life of the spirit in regeneration, and of a true and a false immortality. The Pauline Psychology demands attention because of its peculiar character and as a key to the whole Pauline Theology. And the key to the solution of the problem of Scripture is found in the answer to the question—How can the soul and spirit be of one essence and yet be distinct substances?

3. It was inevitable that the study of Psychology should be followed by an inquiry into the influence of religion on man's own spiritual growth. Biblical Psychology has prepared the way for an examination of the mental phenomena of each individual's religious experience. Regeneration speaks of the operation of grace from

the Divine side ; but how is this wonderful change manifested on the human side, where we call it Conversion ? What has Psychology to say of the experimental Christian life ? Our consciousness covers the activities of both soul and spirit with no discernment of the Pauline distinction. In the practical Christian life the psychical and the spiritual are interchangeable ; and Biblical Psychology brings little help. But may we not get aid in another way ? Are not the phenomena of religious experience visible to all ? May not Psychology have much to say on healthy and morbid religious experiences ? And may we not find it a most helpful and practical science ?

4. This idea led to the recent study of the Psychology of the Christian Self. It confines itself to the phenomena of Christian experience, avoiding abstract and universal religious phenomena. It is a psychology of the Christian life in its various phases, genesis, growth, maturity. It must cover the saintly and matured experiences as much as those of the child or the adolescent. Thus only will it give help in the clarifying of the processes of Christian growth, in the establishing of a correct relationship between such progress, and the formation of Christian character.

5. This useful work may be said to have begun with the publication of that masterpiece by Jonathan Edwards, *A Treatise Concerning the Religious Affections*. Edwards was one who by universal admission was one of the master intellects of his time. His mind was massive, and moved with the greatest ease along lofty levels. His *Freedom of the Will* is a metaphysical classic. The *Religious Affections*, however, equals it in usefulness, and may still be read with great profit. It was a product of the Great Awakening that swept over America in his time, and had

its real beginning in Northampton, where for twenty-three years he quietly ministered in a Congregational Church. Whoever would understand aright the Psychology of Mass Movements in Revivals, which lay hold of communities and pass the boundaries of nations, and stir even continents to their depths, as in the Crusades and at the Reformation, must read Edwards' great work. He most carefully studied the suggestive power of the multitude and its compelling and imperative sway. "A profound and universal concern took possession of the town." Well for the Church was it that this princely mind set itself, with the eye of a psychologist, to note what took place when a deep religious fervour, following solemn appeals to the mind and heart, transformed the congregations into a psychologic mass, and with an irresistible power drew them along in its swollen current. Few could resist the sweep of the movement while it lasted. It seemed to inhibit reason in some, to absorb attention in all; so that business was for a time entirely laid aside, while with not a few it produced strange physical and nervous disorders.

Very wisely and carefully does Edwards distinguish what was purely contagious from what was real in the work of the year 1735. The Revival spread over America and reached Scotland, and the awakenings at Kilsyth and Cambuslang are recorded in our Church histories. Edwards, however, confined himself to the observation of the mental and spiritual phenomena of his own people. He notes what are the distortions or disfigurements of true religion among them. He lays his finger on the frothy excitement of some, in contrast with the calm and intellectual fervour of others. He is not slow to point out how corporeal effects, seizures, and prostrations are not necessarily signs of grace; that great fluency in prayer may be con-

nected with immoral or at least non-moral practices; and that a change in conduct may affect only the externals of life and leave the centre of the moral nature untouched. In Part iii. he skilfully shows "the distinguishing signs of truly gracious and holy affections," and utters many excellent sentiments on the beauty of a symmetrical and well-proportioned Christian character. The depth of his thought, the sanity of his judgment, and massiveness of the man's mind combine to make *The Religious Affections* a book still very well worth the study of all Christian psychologists.

6. Ever since Edwards' time the study of the Psychology of Religion has been a favourite theme with American teachers. It is kindred to their practical methods and habits of thought. It is now being cultivated with much zeal and success in France, and only to a very small extent in Germany. America continues to be the soil favourable for this plant of vigorous growth.

7. In the beginning of last century, Charles Finney, a very prominent leader in religious work, delivered many lectures on Revivals and Religion fraught with wise instruction. The book is interesting; and it distinguishes clearly between the essential and the non-essential elements in genuine Christianity. His addresses to young Christians in the first stages of their experience are of permanent value.

Professor F. U. Davenport has continued the work of Edwards and Finney by making a special study of Primitive Traits in Religious Revivals. American churches, having got this rich heritage from the past, have developed it with much skill and assiduity. The *American Journal of Psychology* opened its pages to the subject and specialists devoted their time to elucidating it there. Dr. Leuba

first broke ground in vol. vii. of that journal, and set out with investigations along the line which was soon traversed by Professors Starbuck, Coe, and J. B. Pratt. Towards the end of the nineteenth century these pioneers opened up the subject and revealed the rich field of investigation that yet lay unexplored. They employed the question-circular system of gathering information from students, Sunday-school teachers, evangelists, and Christian workers, relating to their experiences and conviction of repentance, of faith, and of final settlement in Christian peace and assurance or otherwise.

But it was when Professor Wm. James of Harvard came to Edinburgh University as Gifford Lecturer in 1901, that men's eyes were opened to the wide range and possibilities of this subject. His brilliant and fascinating presentation of *The Varieties of Religious Experience* attracted the attention of the whole religious world, not less than of scientific circles. For materials he leans a great deal on his former pupil and friend, Dr. Starbuck, but widens out the area of the investigation and makes it cover much more than experiences of Conversion. He wisely derives much of his material from Anthropology and the Biography of the great saints in every church, Catholic and Protestant. And like Starbuck he states clearly the two types of experience, of which the one looks on the attainment of healthy spiritual life as the result of a normal process of continuous religious training and development; and the other regards it as the profound emotional experience we name Conversion. His views are not acceptable to many psychologists, even of the pragmatic type which he favours in philosophy. But the book has shown that many of the real problems of philosophy arise in the field of Psychology, and are to be

explained and to find their solution by the further investigation of that science.

8. Since the publication of Professor James' volume the subject has received much attention and amplification. It has been discussed in the *International Journal of Ethics*, in the many Psychological Journals and Reviews, and in Theological Reviews and Quarterlies. To-day the literature of Religious Psychology is very extensive. In America it continues to receive much attention and to exercise a wide influence in theological colleges and among preachers and evangelists. Naturally it is the type of the predominating evangelical experience that has there been expounded. But Professor Ames has developed in his *Psychology of Religious Experience* a freer line. With scientific thoroughness and in a broad spirit he has made use of the results of Anthropology and Comparative Religion, elucidating the origins of religious customs, of social interests, and of all religious institutions. He investigates their myths, sacrifices, taboos, ceremonials, and magic beliefs, and supplements the whole by careful psychological study of human nature before coming to Christian experience and all the stages of its growth. Excellent work in similar lines has more recently been done by Professors Coe, King, Leuba, Dean Inge, J. B. Pratt, J. Royce, G. M. Stratton, G. Steven, G. S. Hall, Irving King, D. A. Murray, T. R. Glover, and T. W. Pym.

9. Many of these writers have given much attention to abnormal types of experience, on the supposition that these by their excesses give the best manifestations of what lies beneath consciousness and reveal the abiding religious instinct. This is characteristic of Professor James' Gifford Lectures. But there is probably more to be gained by the close study of the normal than of the

abnormal and unusual. Our conclusions at least will then be drawn from a very much larger area of Christian experience. We are better able to appraise the value of the natural phases of the religious life through which we have ourselves passed. While we accept the strange revelations of abnormal experience, we do not admire attempts made to describe them as prosaically accurate. Memory is proverbially treacherous in recalling them; and it is difficult to clothe them in fitting words. To be known they must be lived through. "Mythical experiences" they are; and the language of prose must here give place to the spiritual metaphors of the hymn and the religious poem. It is wise, therefore, in the psychological study of religion *to abide mainly by normal types.* We love the great saints and look on them as religious geniuses, who reached the sublime heights of devotion by a loftier flight than ordinary mortals can hope to emulate. We accept what they tell us of their visions; for we believe they speak the truth and that Divine wisdom was with them. But we do not forget that Psychology is by its very profession one of the natural sciences; and it must be mainly *a friend of normal experiences* in order to carry conviction and instruction to the normal intellect.

10. The progress of modern Psychology will be of enormous benefit to Christian students when they come to see how Doctrine and Practice now recognize each other as indispensable. Too long have all Christian doctrines been supposed to partake of the nature of truths for ever fixed and shaped in expression. But there can be no finality in the forms of theological statements. Psychology at any rate views them all as working hypotheses. It studies them with the purpose of discerning how closely they give expression to actual experience, and where they

need modification and revision in the light of further examination. And it studies the whole man, and not a mere section of his religious nature. In actual religious life, Idealism and sensory experience and what is called the feeling background are never found in isolation. So far from being alone, Psychology will show that they exist in the closest union. They form that spiritual unity which is the strength of every all-round and well-developed Christian character.

NOTE.—The more recent volumes on Psychology are many, and have come alike from Britain, the United States, Canada, and France. The French writers deal largely with Psycho-analysis in its bearing on mental and physical health. From this point of view, the subject is treated by Professor Baudouin, Dr. O. Pfeister, Professor Sigmund Freud, Dr. Brill of New York, and Dr. MacCurdy. Its close connection with instincts, self-instincts, sexual and social instincts, is ably pointed out by Dr. W. MacDougall of Harvard in his *Social Psychology*. The Psychology of Industry is treated fully by Frank Watts of Manchester University, Dr. James Drever, and others.

"Religion perpetuates the traditions of the most primeval thought. To coerce the spiritual powers, or to square them and get them on our side, was, during enormous tracts of time, the one great object in men's dealings with the natural world."—W. JAMES.

## CHAPTER IV.

## THE RELIGION OF PRIMITIVE RACES.

1. Comparative Religion has now made us acquainted with a great variety of faiths. These have their Sacred Books, their elaborate Ritual, and their Theology. The uniformity of men's attitude to religion along with the diversity in the contents and expression of their experiences forms a psychological problem of great importance.

In primitive life it is very difficult to draw any clear line of distinction between the religion of law and custom. All customs and ideas were then part of the social process of development and were in their most rudimental forms. The conventionalisms of modern society need not obscure our investigation into primary instincts and forces. The whole range of sentient life in its biological formation is open to our inspection. The mental and moral type of character, as it woke and grew into distinctions in both sexes and made adjustment to its physical and social environment, is clearly unfolded. And on this primitive soil the key to the solution of many psychological and religious difficulties may be found.

2. Whatever may be said to the contrary, it seems certain that no people have existed who were destitute of religion. Even if travellers have found a race without belief in God as Creator or Cause, there was still belief in a devil. The devil-fear holds every tribe in its grip. Religion is

as old and as widespread as humanity. Man is as much a religious animal as he is a social animal. He may not be actually religious ; but he is so potentially. He cannot live without a God, however depraved his ideas of that God may be. The lowest savage has some little gift of reason, and that reason will be sure to grope after the discovery of some Cause, some Higher Power, some One greater than itself, who sends the storm, and speaks in the thunder, and utters a voice in the air and sea.

Therefore religion in man is *natural*. It has its origin in the essence and nature of man. Whether its ubiquity is owing to a primitive revelation is another question. To us, in this psychological study, the discussion of that subject is beside our purpose. If such a revelation was made, it was because man requires God and cannot live without God. The consciousness of the Infinite may have been very dim in primitive man ; but it was there, and it developed as soon as they came to know themselves and to know the world around them.[1]

The fool may say in his heart, and perhaps also with his lip, " There is no God " ; but there is no evidence of primitive peoples or of savage peoples to-day making the assertion. The whole evidence of the science of Religion and of Anthropology goes to affirm that primitive races, through their own powers of initiation and construction, were led to believe in some great Cause or Causes of all things. They were not all clever or talented, but they were religious. Very early they learned to objectify their faith. Everywhere they saw God, or heard His voice, or recognized His hand. Miracles to them were

Leuba, *Psychological Origin of Religion*, chs. i. and ii. ; Robertson Smith, *Religion of the Semites* ; volumes on *Primitive Races and Their Habits*, by Max Müller, Fraser, Tyler, and A. Lang.

daily occurrences. For the natural consciousness of God, that idea contains no absurdity. The supernatural was everywhere. And the sense of the supernatural was present to every primitive people.

3. Besides this outstanding feature, primitive religion had other characteristics. The worship of ancestors prevailed among many nations, especially in China where the doctrines of Confucius have rooted themselves. But though these forms of worship influenced faith, there is no evidence that ancestor worship was a primary source of religion.

4. Then again Magic often blended with religious practice, and the one reacted on the other. But the sorcerer and the priest as a rule were thoroughly opposed to one another. In the Old Testament the prophets would have nothing to do with witches or magicians, and denounced them in the strongest terms. It is noticeable that among all primitive races Magic invariably deteriorated morals, while religion reformed them. The one led to devilry and immorality. The other slowly worked up to higher planes of life and conduct. To put them upon the same level is to misinterpret the whole proofs of the racial beginnings of religion.

5. The Taboo of Polynesia and the Totemism of the Red Indian tribes represent well-known features of the religious life of Primitive Races. The History of Religion shows how fraught with danger to life they were. Yet they were of social utility, however doubtful their moral worth may have been. They tended to crystallize into race customs that had the force of laws. They were enforced by penalties and corporal punishments and also by the dread of unseen devils. Primitive religion is always a group possession, an organized Corpus of Customs, under which

the individual has no rational freedom. Customs are the most hide-binding things. And the narrower the interests of the group, the more straitlaced are those who enforce these customary disabilities. Under such a régime intellectual life is unreflective, and religion remains at its lowest stages.[1]

6. Well-established customs begin to inquiring minds to have a mental aspect; and so there originates the primitive Myth. The better minds contribute this formation; but the stories have no individual author. They filled the earlier Greek and Roman religions with their picture-thoughts, giving a quasi-rational explanation of religious rites and habits. They were reasons invented to explain the priestly ritual.

7. In Africa and elsewhere Fetichism became a feature of primitive religion and added sanction to its rites. It was simply magic in its lowest form. It still prevails among African races and is practised by the medicine-man or the witch-doctor. He detects criminals, prepares charms, manufactures amulets, and is a religious "profiteer" and professional. Often he practises hypnotism on his victims. It is spiritism in its lowest form, and a diabolical counterpart of true religion. It is always arbitrary and usually anti-social.

8. The Study of Religion has made it clear that Myth and Magic and Religion have a common origin. Psychologically and historically they run their course together. But the distinction between them is clear. Magic is anti-social. It glories in wondrous events and appearances, which have no moral meaning. It seeks out secret methods

[1] Primitive groups had none of the strong mob-consciousness of today. Customs are laws among the Congo pygmies and similar types. W. Wundt, *Elements of Folk Psychology*, ch. i.

of individual gain. Religion has social qualities. It works for social values and moral ends. The chief aim in it, functionally considered, is its progressive discovery and reorganization of these values. "The connecting thread between primitive religion and the religions that are counted as developed, is the Anthropomorphism that begins by peopling everything with friends and enemies, and culminates in faith that at the heart of things there is regard for persons . . . and the reverse side of this valuation of persons is valuation of society, which is the organized regard of persons for one another." [1]

9. Religion has often been charged with reactionary tendencies. Does the study of its rise amid primitive beliefs support this? It is true that it conserved all that was best in them and sought to improve it. But this conservative force was at the same time a consolidating one. It united tribes into nations. It was the best force behind the family bond. It bred patriotism and national well-being. But that is the proof of its being, not a force of reaction, but a power of progress. It removed the fears of Fetichism and broke through the stupid sanctions of Taboo. In the long history of its contest with hurtful customs, it has repelled the evil and retained the good. It has permitted life to be lived in roomier spaces, with fresher atmosphere and broader prospects. Through all primitive faiths it ran its race, like the Old Testament, "looking unto Jesus its Author and Finisher."

10. During all that long period there was going on a ceaseless progressive movement, the end of which we have not yet seen. Christianity is the highest type of religion, and is still in the process of reconstruction upon its

[1] Cf. Sir James G. Fraser, *The Golden Bough*; Irving King, "The Development of Religion," *American Journal of Sociology*, xiv.

original foundations. Betwixt earliest Judaism and latest Christian development, how vast the distance travelled! For the Psychology of the Christian religion this is of much importance. It confirms, from examination of facts, the saying of St. Augustine that the Christian faith is that which has been in the world since the beginning of time. And it is a confirmation so singular that it would greatly have surprised the saint himself. The doctrines and ordinances of the Christian Church of to-day are really those which, "in divers manners," have been essentially in the world all though its history. The same seed was dropped into Adam's heart as into St. Paul's and St. Augustine's, only opening up to riper truth and fuller meaning, as minds were able to bear it.

11. The whole world may be said to have joined in the editing of the New Testament. This is said in no light spirit of irreverence. It is not only the product of evangelists and apostles, but the whole race collaborated in it. The Greeks and barbarians (Rom. i. 14) put us under their debt. Christ was "the first of every creation," and not only of Judaism. The Prologue to the Fourth Gospel gives us the doctrine of the Eternal Logos, who was in the beginning and was the Light and Life of men.

"If there is no essential kinship between God and man," says Dean Inge, "no revelation of God to man could have taken place. . . . Christ's revelation cannot have been purely external or purely historical and static, but must be given to and through the Christlike element in our consciousness."[1] Revelation from the beginning has always been dynamic. It insists on development. It demands space and room for continual growth.

The very thought-forms in which the evangelists and

[1] *Faith and its Psychology*, p. 136.

apostles clothed the personality of Jesus were there in the first century awaiting their use. Plato and Socrates were collaborateurs. Philo had already written of the Logos as "the image of the Supreme Deity," and as an "Intercessor between the Creator and the Created." The Book of Enoch had for whole generations nurtured the Jew in the doctrine of the chosen one of God, the Messiah.

12. Further, India and Persia made contributions which were of help when the time came and the Divine Person arrived. They had spoken for ages of an Incarnation of the Godhead. That doctrine was declared by Buddhism, by Brahmanism, and in the Zend-Avesta. Psychology reads in the Old Testament the religious process by which, naturally and psychologically, the atonement doctrine got its shape in the culmination of "ages of sacrifice and of blood-shedding." This field, opened by the study of Religions, is boundless but confirmatory. Christianity does not boast of being bizarre and isolated. It is her glory that she stands at the head of all human Faiths. She is indissolubly linked with the entire history of the world. She glories in meeting its age-long aspirations. She stands out as the crown of religious creations, and as the one unique and eternal religion of the race.

13. Sometimes the sceptic asks—If this be so, why did not the Christ come the sooner? The golden-mouthed father of Constantinople was often plied with the same inquiry. Chrysostom tells how the crowds pressed him to tell them why Heaven had been so long in sending a Saviour to earth. To-day we can give a fuller reply than he gave. These old races were not without a witness. "The invisible things of Him from the foundation of the world are clearly seen, being perceived through the things that are made, even His eternal power and divinity; so that they may be without

excuse" (Rom. i. 20). Greeks and Romans were not ostracized from divine fellowship. They too had stones to quarry and to place in the walls of the Temple of God. Though they did not know it, they were being taught in the school of Christ. To every open heart the grace was offered. To every willing hand a share in the work was given, so "that they apart from us should not be made perfect."

14. When we quit the world of Polytheism and Magic and Taboo, and enter the presence of Jesus Christ, we enter a world of new discovery of God and of man. The fears of demon worship and devil-doctors have gone. We can offer the primitive races of Africa and New Guinea a twofold truth—faith in a good God and faith in human possibilities. When we can free those simple peoples from fear, we can liberate them from the larger part of their mental and social ills. The story of mission work round the Nyanza Lakes and on the Congo is one long narrative of deliverance from crushing fears. Civilized races have not yet escaped the nervous diseases of our tired age. We give them the generic name of "phobias." But they fetter many lives among civilized peoples, who believe they are still in the grip of mysterious ruthless forces. At the heart of it all there is scepticism about the Divine love. They need to remember the beautiful old legend of the Greek shipmaster who at sunset in the Levant heard the angels sing, "Pan is dead, dead." That cry meant the end of nature worship, with all its terrors and caprice.

## CHAPTER V.

### PSYCHOLOGY OF CHILDHOOD.

To the physiologist the child is one person. To the psychologist he is another. Biology looks at him as one who is closely linked to his animal ancestry. Psychology beholds him as essentially linked with a Higher Mission. The one sees in the action of the child's body so much contractile tissue. The other discerns in the movement the operation of the child's will and emotions.

The Psychology of child-life has now become intensely interesting. In many ways it has reformed religious education. Former generations did not think of these things. To them Sabbath schools were unknown. The young mind was not studied. The young questionings were not encouraged. The deep thoughts of childhood were often extinguished in a harsh demand for simple obedience. "Boys and girls must learn to be silent at table," was a common dictum in our young days. If some great thought stirred our heart and compelled us to put some searching question, we were told it would be time to think of these things when we had reached manhood's estate. The eager questioning mind was crushed down by the one terrible word "pertness."

The Church did not then recognize the presence of the children. They sat silent through the long services. Often they took an extreme dislike to churchgoing. They re-

mained unnoticed by the preacher. In the old ministers' libraries were to be found volumes on Divinity and the Scottish Philosophy, but never once a volume of sermons to children.

How differently stands it to-day! Every church has its staff of Sunday-school teachers. The Educational Colleges study the nature of the child-mind. Preachers address the young in at least one Sunday service and make them feel they are regarded as part of the congregation. Children's hymns are a portion of every hymn-book, and appeal much to the youthful mind. The Bible history is taught as a correlated whole. The lesson is set in its historical perspective so that the scholars have a true conception of its original meaning and the part it had in the revelation of God's will. The children can feel interest in the grand process of development in the Old Testament, culminating in its climax in the Incarnation of Jesus Christ. Lives of Christ, written for the young mind, are now innumerable and have greatly helped. Church history, amid the tale of its many rediscoveries, has nothing more interesting than the rediscovery of the Child. Only now have we come back to the true meaning of the words of Jesus, "Suffer the children to come unto Me, and forbid them not, for of such is the kingdom of Heaven."

It was the true interpretation of these words that was one of the main causes in bringing about the recent interest in child problems. The dogma of the Incarnation has yielded place to the study of the Person of the living Jesus. Theological doctrines would never appeal to the young mind. But as soon as the Personality of the Saviour got its correct setting, at once the Christ is seen with His arms around the child, sitting there in the midst of His combative disciples and saying, "Be like him: of such is the kingdom of God."

Need we wonder that the child's consciousness has become a fascinating study ? He that lives near Christ is partaker of, not the childish, but the child spirit.

The other cause doubtless was the awaking of the Social Consciousness. Man has come to feel that his life is very highly influenced by the social sentiments and customs that surround his birth. The home of his childhood is full of beliefs, feelings, practices, and prejudices that unconsciously sink into his soul. His parents' example will tend to create a filial attitude to God which is akin to religion and indeed is the beginning of the Divine life in him. The roots of religion go deep down into our social nature. They are not implanted from without but from the seed within. They are something different from and much more than the mere awakings of the subconscious bursting above the threshold of consciousness. In these psychical states or processes there may be much of our earliest spiritual experience. The budding consciousness of the child will develop best along the gracious lines of a godly home. The social instincts will unite with the religious. The spiritual and the social forces will supplement each other in his education.

1. The period of childhood is one of perpetual wonder. To the child comes an ever-deepening and enriching vision of the world. Every day adds its own impressions ; every hour brings its novelties and subtleties to his expanding mind. Through the Five Gates of Knowledge the world of sense pours into his consciousness continual currents which widen out his universe. Much of this is stored up subconsciously beneath the threshold. And fortunate for him is this fact ; for in the fecundity of that subliminal laboratory lies the wealthy promise of his future career.

All early incidents, stories, happenings, and mischances are woven into the pattern of that subjective tapestry. The early years of the child so marvellously crowded are also marvellously accumulative. It is difficult for us now to measure these things in receding perspective. The writer can recall a twin brother's death at the age of five, the sorrow and anguish of it, and then the strange feelings brought by the burial procession, the train of carriages, the open grave, the blank in the home. But I do not find myself able to trace the moods that succeeded each other and overlaid each other, or the emotions by which an utter horror of death was replaced by the buoyancy of boyish life. I can also remember mental difficulties then created by the thought of the great starry infinite spaces, but not how they got settled, if ever they did settle. In short, at that early age I did not exercise any introspection into my mental states; nor was I self-conscious enough to analyse or describe them. Such a thing never occurs to a boy of five. Therein lies the psychologist's temptation to read his own experience into the child's mind. There is no doubt that all these disturbing thoughts were added to what is called the "feeling-mass"—that great background of subconsciousness in which religion has its deepest roots. They no doubt did their part in adding to the store of emotions and impulses which afterwards brought their products above the threshold and influenced subsequent action.

2. It is from this background of feeling that the impulses and to some extent the intuitions of childhood emerge. It is in this region that we find the great laboratory of all psychic activity. Here is the child's court of final appeal. Here are constituted all his value judgments. More than that. Here also is found that precipitate of values which

have come down to the infant from parents and grandparents, and from the whole experience of his forefathers. This "feeling-mass" will shape and mould the boy's youth. It will colour and modify his whole character. Thrice fortunate is the lad who has nothing but the best instincts and purest emotions at work in that laboratory. Alas! too often is it a lumber-room where all sorts of dirt and dust are mixed together. Out of such coarse material it is difficult to get a finally finished product. For all kinds of impulses are there; often the very best and the very worst of feelings — love, hate, pride, vanity, meanness, nobleness, heroism. Behind its closed shutters of the subconscious dwell both Dr. Jekyll and Mr. Hyde.

By this mass of emotion the child is related to his race. Out of these ingredients grows the measure of his manhood. Deep in the young nature are laid those biological foundations of conscious being. And all through his youth they persist undisguised and undiminished. These memories are given both to encourage and to inhibit action, both to inspire and to curb behaviour, so that the child's days may be long in the land and his life useful to his fellows.

3. With this endowment the child comes into a world where he has to adapt himself to his environment and to be of use to society. Here the question is often asked, "Is he born religious or irreligious?" Psychology has looked much into this subject, and its answer is not doubtful. The child is never a sceptic or an unbeliever. He believes all that he is taught, and seldom discriminates between what is affirmed and what is true. With eager credulity he alike receives what is said about God and what is said of beasts, giants, fairies, and ghosts. Sad

it is that parents or nurses should ever relate to him stories which his reasoning powers afterwards compel him to discard. It is possible to entertain children with narratives of real heroes and moral giants whose example shall remain a constant inspiration. Those children are also unfortunate who have been trained in traditional literalism of Scripture, under the foolish idea that no other system is suitable to the young mind and especially to the young soul. We have found boys and girls of eleven years of age quite able and ready to understand the right meaning of the seven "days" of creation. The language of literalism is certainly not the only method in which the child, who is "of imagination all compact," can be addressed. Teachers should be very careful of producing false impressions. For with the discovery of incorrectness in their information the child in after years may suspect unreality in their religion.

It is also most unwise to set forth the loving God as a kind of moral detective, ever on the watch to observe a fall or to punish a lapse from rectitude. Many mothers indulge in such descriptions in order to maintain their authority. But home discipline is much better carried out by telling of God's deep sorrow over sin and by describing it as a far more poignant grief than that which the same error causes to the parent.

4. Psychologists are mostly agreed that we cannot speak of what may be correctly called an instinct of religion. But at the same time they are no less agreed that the germ of it is in the child-nature. Religion is no abnormal product. Normally and naturally the child may love God. In fact, this is the symbol of the healthy-minded boy or girl. It is the outcome of their natural predisposition towards the Divine. The doctrine of the Logos is

illustrated in the child-consciousness. The Word of God is the light that lighteth every one that comes into the world. It is on this ground that Professor Delitzsch says in his *Biblical Psychology*, "The great philosophers beginning with Plato and the poets have all affirmed the child's tendency to religion." And Professor Coe says, "They have seen that the spiritual life is strongest when most akin to habit and instinct." "Heaven lies about us in our infancy." The child naturally breathes its air and meets us half-way when we lead him into God's presence.

> "Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory do we come
> From God, He is our home."
>
> WORDSWORTH.

The mere infant, it is true, may be spoken of as non-religious. He is a sentient growing organism, growing up into personality and character. But in the second stage of childhood, extending from infancy to twelve or thirteen years of age, the spiritual life may begin to develop and the child may become truly religious. The parent will find a most excellent soil at that period for the planting of good seed. Genuine impulses may be begotten. Pure heroisms may be engendered. The habit-forming faculties are then at their strongest growth. There is no better time than this for teaching the children to pray and to address God in their own simple language. The best sanctuary for the child is at the mother's knee. He will learn there to think of God as Creator, as Friend, and as a Father of all. He will, of course, construct his own world view and translate all that is told him about God

into his own style of thought. He believes that God rewards right and punishes wrong. This clothes all social life with interest and with moral significance. Easiest of all is it for him to believe in God as the Creator. His interest in the making of things is most persistent. His most frequent questions are, "Who made father's watch?" "Who made sister's dress?" "Who built our house?" and then naturally his inquiring mind goes on to ask, "Who made the trees, the flowers, the stars, and the world?" And when told that God made them, some thoughtful children will go on to ask, "And who made God?" Probably his interest in causality makes him construct some rudimentary creed of his own which, without any irreverence, he will express in terms of his own thought and with the pictorial naïveté of the young mind. "God is not an object of fear, but rather of wonder and admiration; and for him to pray is as natural as his desire for food." [1]

The old idea that the child is wholly depraved and destitute of religion held ground for many a day. It drove some psychologists to the other extreme, until they affirm a distinctly religious instinct as the endowment of every child. Modern psychological analysis may not support that statement. But it does justify the view that no partition wall divides religious experience from other experience, and that "religion is a phase of the whole struggle for existence." The gospel of God's grace fits into the heart of the boy as a key into a lock, opening its hidden treasures and giving him a liberty of self-expression in the most natural way. Nothing is more unseemly in a child than forced or unnatural piety. But nothing is more beautiful than the faith of the child trans-

[1] Ladd, *The Child and Religion*, p. 120.

lated into his own terms and expressed in his own concrete way. In him it is life, and under wise Christian nurture it may become "life abundantly."

In much talk with the young I have found that they delight in the thought of God as an indwelling Spirit, who speaks through their conscience. The doctrine of the Holy Spirit, who works within by the still small voice in childhood and in adolescence, is in keeping with the results of the best Psychology. It is without doubt to this Divine work (as recorded in the Old Testament story of the child Samuel) that we owe the natural predisposition towards God found in young people. It is most important that parents and teachers should discover how that Spirit is working, what convictions are produced, and what deep longings He has kindled. It is a great privilege to us to be allowed to co-operate with the Spirit in deepening those moral convictions, and leading the young to find in God the satisfaction of all their longings and the embodiment of all their ideals.

5. All who have had much experience of children know how readily they manifest a tendency to destruction. They will cut trees and break windows, spoil tools, and delight in tearing some dress to tatters. In this they are frequently misjudged and foolishly punished. But correction should only come after instruction and counsel. Every child has an inherent love of movement. He must get something to do. Every muscle is itching with activity. Only give him something to employ his hands aright, and he delights in the development of muscular activity. He will build his house of blocks ; and then with as much pleasure knock them down, only to begin again the reconstruction. Construction and destruction are alike enjoy-

able, because both demand action and exercise. He has little reasoning power, and may go out to the garden or wood and destroy the flowers and trees without a thought of wrong-doing. Much instruction is required to direct his activity into right and useful ways. But excess of activity should never be misunderstood. It should rather be cultivated by ample opportunity being given of assisting father or mother in the garden or nursery. His interests are very momentary and his emotions transient. Consistency is not to be looked for in his methods of work. The little girl will gladly cut with her scissors the newspapers which her mother has given her to clip into squares; and very soon after she may begin to cut her dress or her hair with the same scissors. The delight of cutting with the sharp instrument and the love of activity carried her on inconsistently from the one to the other. It is a long time before she can understand her mother's lectures upon stupidity and wastefulness. Besides, the memory of good counsels in children is short. They are the continual instruments of motor impulses. They do not calculate what may be the consequences of their actions. It is enough that movement of the muscle has brought pleasure, and they cannot at first understand the dismay of the parent for the consequent reproof. When real wickedness is absent, encouragement and counsel are better than correction. Above all, there should be ample opportunity for movement of every kind in games and in any gentle form of work suitable to childhood's years. Here the children of the working class reap unconsciously a benefit. Before the girls reach twelve they are needed to help their mother in many household duties, which afford the natural activity that nature demands. I knew two boys who, because of their destructiveness, were put

by the Sheriff under police supervision before they had entered their teens. Two merchants kindly offered to employ the boys for one and a half hours every evening in delivering parcels on bicycles. It was an instant cure. The duty became a delight. Good habits were formed in the course of the active work. The boys had no aptitude for learning. They were made for mechanics; and the exercise after school-hours was the very thing they needed to work off their muscular energy and develop it in a useful direction. The cycle was their salvation. Both grew into excellent tradesmen.

6. Every student of childhood has observed the imitative power of children. They must do what they see nurses and parents doing. Without doubt, this is the great conservative force in society, and is useful in counteracting the other strong tendency to independence. In the first stage of childhood the young are wholly imitators. It is in adolescent years that originality begins to manifest itself and the young people strike off into ways of their own. All children are mimics. Consequently, the best examples in everything should be set before them. Modern education has in this respect brought a great help to parents. Lives of the best men and women have been written in a style that is intelligible to the young. The genius of Hans Andersen and of a hundred others has supplied the demand for simple stories and tales of an educative character. The biographies of the best have been cheapened and made accessible through libraries to the children of the poorest. But in this part of education Bible stories excel. What can compete with the genius of the Old Testament writers for story-telling? And where can purer English be found? The life-stories of Joseph, of Moses, of Samuel, of David are unsurpassable

in moral excellence. They are surpassed only by the story of our Lord Himself, which should be told line upon line to every child. No other life so appeals to his imagination. No other so kindles his best emotions. It evokes both the active and the passive virtues ; it urges both to humility and heroism. It is easy to train him afterwards in Christian truth if he has learned to breathe the spirit of Jesus as his native air.

7. If imitation is strong in children, imagination is a not less powerful factor in their development. Who can look at a band of little children playing upon the seashore without discovering that every one is a visionary ? In the smallest pools they discover vast harbours ; every tiny bit of stick becomes a ship. Towers and cities are very soon constructed with their spades out of the soft wet sand. They rush hither and thither as imagination leads them from town to town. Canals and railways connect their cities. It is out of imagination that their mirth springs, as well as out of the delight of movement and muscular activity. Their imagination, in fact, is so vivid and their moral inhibition so weak, that it is very difficult for them to abide by facts in their description of their play. Giants are so easily created and beaten and killed in imagination that children must be pardoned for believing that their pictorial creations are real life. Who could find fault with the child who said that he had seen a real angel hovering over his mother's coffin ? He was her loved child, at whose birth she had poured forth her whole soul of prayer and love. Do we wonder that in the presence of the mystery of death the child becomes a true Mystic, and that to him the place where the mother slept her last sleep was peopled with angels ? The Mystics are a great company whom no man can number, of all faiths

and all ages, and they certainly include many children, who find much joy in the companionship of angelic guardians. Did not Jesus Christ speak of them each having an angel? "See that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of My Father which is in heaven" (Matt. xviii. 10).

Many children, especially those who are shy and lonely, delight in talks to imaginary companions. They will for many hours carry on a conversation with such in their play-room. Girls will do it with their dolls. Boys with their wooden horses or engines or with a tabby-cat. And when they are sent to sleep they will go on talking to some friend whom they imagine to be by their side. Professor James affirms that every child needs at all times a companion. An adult is not enough; it must be an adequate *socius*. Further, that great psychologist sees in this early craving the first-fruits of religion. So that when Jesus is presented as the best guide and the dearest companion the young heart leaps to the love that is offered. It goes out to Him with a gladness which astonishes. It talks to Him in its own language, in the vernacular of its own experience. Such communion is true prayer and real piety. The religion of the child can never be expressed in the terms of the faith of the adult. The Lord who laid His hands upon the babes and blessed them, understood this better than many theologians do. Between Him and them there is close affinity. He soon becomes their trusted Friend and their loved Hero.

How easily in this way is the boy or the girl drawn along the lines of their own mental and spiritual growth to Jesus Christ! And how normal is this kind of new birth! In

it there is nothing catastrophic or abnormal. It is simply giving the hand of faith to Jesus; it is as natural as it is for the child to give its hand to the nurse to be guided through a crowded street or a dark wood. What better prayer can there be for the bedtime than the child's hymn?

> "Jesus, tender Shepherd, hear me,
> Bless Thy little lamb to-night;
> Through the darkness be Thou near me,
> Keep me safe till morning light."

Imitation and imagination co-operate in the Christian education of the children. Only let the training be along natural lines and by the rules of healthy-mindedness. The young will for themselves construe the sacramental teaching and all the symbolism of Christianity. "There are as many worlds as minds," said a great psychologist. The child-world must be constructed by the mind of the children. They have a viewpoint of their own: they live and move in their own order of thought. All truth for them must be concrete and pictorial.

> "Truth embodied in a tale
> Can enter in at lowly doors,
> And so the Word had breath and wrought
> With human hands the Creed of Creeds,
> In loveliness of perfect deeds
> More strong than all poetic thought."

If Jesus broke down the Bread of Life to their childish needs, and Himself sanctified childhood by entering it and going through all its strange experiences, we may gladly follow in His footsteps. When the Master is presented in His holy childhood as a Model, the children's love will culminate normally in the turning of the soul to Him.

This conversion, this conscious or almost unconscious turning-point, should be the regular and natural result of a right presentation of Christ to the young minds and hearts. The virtues of the adolescent and adult Christian are best rooted in these early germs of goodness. The family faith, with the family worship and the Church Brotherhood, should foster and protect them henceforth. No catastrophic conversion of the St. Paul type would then be required. Their faith may rightly hold the Lord's hand, hear His voice, and love His ways. Imitation and imagination are helpers in this heavenward course. There would be great success in this process of education if only parents and teachers were themselves correct patterns of the good Lord Jesus, and knew the enormous influence they might exercise through the children's imitative and imaginary powers, and every day claimed it at the family altar as there they presented their children to Christ.

8. A very practical question remains, which is of deepest concern to the Churches. Should Gospel Missions to the children be encouraged? Practically are they desirable? Religiously are they beneficial? Psychologically are they justifiable?

Putting the last question first, we have no hesitation in giving an affirmative answer. Psychology commends them. It justifies their object while it conditions their methods and limits their range. The answer to the first two questions is to be found in the right consideration of these limiting conditions.

(*a*) First it is to be kept in view that there is not any great difficulty in getting the children to believe. Their faith is absolute. They will take on trust what they are told by one whom they love and respect, with a readiness

which is very touching and appealing to us who know the world and have come to hesitate to accept many of its sayings.

There is also no difficulty in getting the children to pray. As the great cause and Father of all, God is familiar to their mind. When taught by the example of parents they readily engage in prayers. Indeed, they offer prayers with a much stronger faith than many parents do. And, further, they look with much more hopefulness for a speedy answer.

(*b*) Everything therefore in such a mission to children depends on the missioner and on his methods. He must be a man specially endowed and fitted for the work. Such endowments are rare indeed. It needs a mind that delights in the pictorial; an imagination that can seize the children's standpoint, can construe the world to the childish mind, can view all truth with the young eye and see its bearings on young life, on play, on lessons, on companions and parents, on brothers and sisters. Few have got this wondrous faculty. But the man or woman that has it is the invaluable missioner to children. Further, illustrations must be sought and found in all sides of child-life. The missioner must excel in the number of sidelights which he can throw upon the great truth which he elucidates. He must be apt in telling stories; and they must be such as children thoroughly understand, and such as do not side-track the truth. He will be content at first with the three great definitions of God—"God is Light; God is Love; God is a Spirit, and they that worship Him must worship Him in spirit and in truth." In fact, these three truths will cover every mission to children. They will, of course, have to be illustrated largely from the life of Jesus. But that life so naturally connects with the child-

life that the translation into its terms will not be difficult. "Suffer the children to come unto Me, and forbid them not," so naturally falls under the doctrine of God's love that the whole nature of the child normally springs up to respond to it. Who draws out a child's heart like a mother whose nature is love? No child finds it difficult to believe in the mother, to ask innumerable petitions of her, and to hold communion with her the whole livelong day. When God is presented through the text, "as one whom His mother comforteth, so will I comfort you," at once the missioner makes the Deity intelligible to the child-mind. It knows Him through the known; it loves Him through its earliest likings; it sees the God of goodness behind the mother's patient goodness. Religion has thus been reduced to its very simplest terms. When this is done, the mission will without doubt be a success. The children's church will justify itself. The services will be like Jacob's ladder to the young lad leaving home. The angels of God will ascend and descend upon it. Heaven will come near to childhood. The home will become very heaven-like. When father and mother co-operate in the mission and with the missioner, they are justified in hoping for the best moral and spiritual results.

Missionaries to the heathen affirm that these are but larger children and that all Christian doctrine must be translated for them in terms of the child-mind. A missionary to the Kolls puts this very clearly: "The simple Biblical gospel as Jesus taught it fits into the hearts of the children and adults of this primitive people as a screw fits into the nut. They respond to it with the exactness of an echo."[1] A Church of Scotland missionary

[1] Quoted in Dr. Warneck's *Living Forces of the Gospel.*

in Africa told me that when first he addressed the wild Angola warriors, he found he must fall back on all his sermons to children. The story of St. Matthew's Gospel had to be broken down bit by bit and presented in continuous crumbs. He tried to make it milk for babes, and then ultimately succeeded. Yet he is a great mathematical scholar and a learned Doctor of Divinity. A graphic style, a vivid imagination, and a pictorial method greatly helped.

9. In a mission to young people which I attended, conducted by a gentleman who had made this a matter of deepest study and experiment, I noted some facts. Some two hundred children attended. By many questions and individual talks he found out how they regarded God. In his addresses he stated these views and worked along these lines. One boy of ten years "was sure God loved him." The missioner struck the same note. "Yes! He loves you more than you ever dreamt of—always and everywhere, in your sins, in your play, in your little trials, loves you and wants to lift you out of your sins and sorrows into goodness and gladness." A little girl was "sure God always saw her and knew all her thoughts." Again the missioner co-operated with the Divine Spirit along that line. "God knew them early, all their little tricks and lies and faults, and yet He loved them with a great patience, and gave His Son to die for them. Let them lay all their sins on Jesus and leave them there, and walk away forgiven children." There were many similar instances, all individually striking. Wonderful are the ways in which the good Spirit kindles instinctive cravings in the young and quickens the consciousness of error. It is well for teachers and preachers to study His working and to work along the lines of His operation. The re-

ligious feelings which are latent should be brought out into distinct consciousness and patent acts of trust and kindness. They will certainly form the very best basis of a Christian character. When our children transfuse their instinctive love into acts, then it weaves itself into the fabric of their whole personality, and they "put on the new man created in righteousness and true holiness."

This gentleman had a printed declaration which he asked those between ten and twelve to sign. "I trust Jesus. I take Him as my Saviour and Shepherd. And in His strength I will always try to follow Him." About the half of them signed it and seemed to know quite well what they were doing. The rest refused. He noticed that all those who had adhibited their signatures came from good Christian homes. He believed this was the due reward of Christian example, the fulfilment of the promise to Abraham and his seed for ever, the response to "Come thou and all thy house into the Ark." He believed that the Covenant relationships no less than include the children. This is thoroughly in accordance with the doctrine of the Church of England and the Church of Scotland.

10. After all has been said as to other efforts, there can be no doubt that the Christian home is the first and best training institute for the children. No book has been more helpful in teaching the right method of Christian training than Dr. Bushnell's *Christian Nurture*. It is part of the gift which America has conferred upon us by her early and successful study of Psychology. It began a new era in Christian education, followed by the work done on these lines by Starbuck and James and many others. "Heaven lies about us in our infancy," and the atmo-

sphere of it should fill every home. Where parents consult their Bible and shape their conduct by its teaching, the young are very early influenced in the right direction. Where family worship is daily conducted and religion pervades the home language and thought, there we have the finest environment for the training of the young in the doctrines of grace. On no child's mind are these invaluable influences lost. They cannot be too soon brought to bear on young minds. The Christian life lived, the Christian prayers offered, the New Testament gospels read, these influence more than direct talks about salvation. The Bible, daily heard in the home worship, carries its own weight. The God who made the mind to understand made the truth to be understood. Error is shortlived; truth always tells. Bible lessons leave lasting effects. In the alien land the prodigal may for a short time forget them. But they have rooted themselves in his subconsciousness, that great storehouse of early impression out of whose matrix in after years leap so many truths, learned in infancy; and then comes the cry, "I will arise and go unto my Father."

What the child-mind gets hold of it never lets go. The newer Psychology is enforcing this truth with tremendous emphasis. "Possession is nine points even of the law of faith." Here is great encouragement for Christian parents. They should grudge no trouble to secure for their family the environment which worship in a religious home creates. Here example is better than precept. The less of direct teaching and the more of direct Christian living, the better for all. In the author's lengthened experience as a pastor he has always found that such influences bind boys and girls to God with a bond stronger than steel. He remembers to this day

the occasion when his own mother in a short, simple prayer which she offered, mentioned to God her deep anxiety about her boy leaving home for a public grammar school, and asked for him the Divine guidance. Nothing ever so impressed him with the reality of religion.

12. We wish in this book to be practical. Two counsels may be given: (1) Children should be taught to pray nightly; and they are best taught at the mother's knee. The practice should begin in earliest infancy. Care should be taken that every prayer is offered in great reverence. Reverence implies faith in the existence of God, in His presence, and His readiness to answer. In the atmosphere of a thoroughly Christian home reverence is readily absorbed. (2) The fulfilment of the duty of speaking on religion requires much wisdom and great Christian tact and judgment. The right time must be chosen. The right temper must control. The right tone of voice must be used. Deep love should rule the whole intercourse. Fault-finding and scolding should be far away.

13. Further, to teach a young child the God of the Catechism is to make a mistake. We should not present our adult religion, in its theological shape, to the child-mind. It is not yet capacious enough to receive it. Puritanism suited the stout stalwarts of the Stuart times. It does not suit the soul of childhood. Any attempt to convey such a theology will produce distaste and provoke reaction.

But when the right time and the right temper have been found, and the right and most fitting moment has arrived, and the young soul is led into God's presence, a benefit of the very highest value has been conferred. The seed of grace is then safely and surely implanted. The child

has been dealt with on the plane of his own childhood. The good seed will take root and germinate and adjust itself to all subsequent requirements.

14. All this demands much understanding of, and sympathy with, the child's feelings. It needs a certain winsome way of approach. It also requires a simplicity of mind to reach down to the child intellect which is given to few. When the period of adolescence comes the task is much easier. But in the early days of childhood the danger is never absent of the child readily consenting to repeat all that is said, and to believe simply on authority without comprehending religious truth. Thrice happy is the parent or teacher whose deft hand knows how to open the soil and deposit the seed. The change that follows will be all the better and more abiding because it is not radical but seminal, not the uprooting of the heart's tendrils, but the simple watering of the seed that has been sown. Evolution is better than revolution.

15. A further question in connection with the religion of childhood has been asked. Is it wise to admit children under twelve years of age to the Holy Table of Communion ? Many will agree to Confirmation, but stand aloof from the granting of the privilege of the Sacrament of the Supper. In the early centuries, when heathen adult converts were at the same time baptized, confirmed, and made communicants, it was customary to baptize and confirm on the same day their children. At present few Bishops of the Anglican Church permit Confirmation under thirteen years of age, except for special reasons. But after Confirmation, access to the Lord's Table is always granted. Among Presbyterian and Methodist Churches this is not common. Very unfortunately in Scotland there is a rooted idea that catechumens should be over eighteen or nineteen

years of age. In the Highlands of Scotland no one would think of approaching the Holy Table until they were past their majority. Many have not done it until they reached mid-age.

16. If the child of eleven or twelve years is able distinctly to understand the meaning of the Confirming Sacrament, we can see no just reason for withholding it. Without doubt there will not be many who at that age can grasp the fulness of meaning that lies in the Sacrament of the Supper. I have heard a distinguished Doctor of Divinity defend his action in receiving to Communion a girl of twelve on the ground that she had repeatedly assured him she loved the Lord Jesus with her whole heart and strongly desired to obey His command, "Do this in remembrance of Me." The Christian training had been of the best kind. And it was solely because she appeared to fully understand the command of Christ and all that it implied that he consented.

At the same time, a too early piety may not be healthy. And to be healthy it must be natural. There is always the danger of the desire to imitate others being the prevailing impulse. Religious nurture can do much. Each case must be judged on its own merits. But it seems to us wise to wait for the period of early adolescence before admitting to the Table of Fellowship and Discipleship. By that time the sense of responsibility, almost dormant in the child, has deepened. He understands the meaning of the obligations laid upon him in the profession of faith which he makes. With a thoroughly intelligent faith he can say, "I know in whom I have believed."

17. This subject has a very practical bearing on the supply of candidates for the ministry. Psychology here comes to the help of the Christian Church. Since the Great

War every Church has been lamenting the lack of Divinity students. But it must not be forgotten that the best supply is to be found in Christian families. The first sources of the ministry of Christ lie in home religion. Parents should be taught to dedicate their children to God in baptism, and then among them to look for some specially qualified for the Church's work. When prayer is offered for this discovery, Divine grace will exercise its selective force, and find out the fittest for the work. In all religious life there is periodicity; the favourable moment comes to such as watch for it. If at that hour the counsel of parent confirms the child's longings and works with the influencing Spirit, the child-mind may be rightly directed to these high ends. A bent will be given that may end in the conscious dedication of the adolescent life. That bent cannot come too early. Like John the Baptist, the child may grow in the grace of God from his birth. The faith that claims the promise will not fail of finding fulfilment.

In the growing family it is wise to watch for trends and tendencies. Aptitudes show themselves in tastes and foretastes. Not every one is born with fitness for the Christian ministry. But had we Christian parents watching for this with loving eyes, encouraging its growth and assisting its development, our theological halls would soon be filled with the best of candidates.

The pastoral epistles are on this point very instructive. Psychology is at one with the teaching of St. Paul. He could call "to remembrance the unfeigned faith" of young Timothy "which dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am persuaded that in thee also." There is without doubt an inheritance in grace. Out of that godly heritage the Church should find

her followers. In that quarry she should dig and find nuggets of gold. The corresponding duty is indicated in another part of the epistle. "From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation." If parents would thus train their children and direct their minds to the high and holy vocation of the ministry, the present lamentable lack of fit candidates would take end. The best men and women would soon be got to fill the ranks of the home Ministry and of the wide mission field. In that latter sphere women may do the noblest work and find employment for their highest talents.

There are always critical hours in youth, rich in spiritual possibilities, when the watchful parent may drop the good seed in the sure place, and with rich results. To find that happy psychological moment, the study of this subject will give help to the prayerful parent.

18. All the child's nascent tastes, fondnesses, and likings indicate aptitudes for the future vocation. The boy whose youth is dominated by a craving for physical activity, whose hands and feet are ever in motion, is not designed for the desk. If left to himself, or wisely consulted by his parents, he will let them quickly know what characters he admires and what line of life he desires to pursue. Carlyle's father hoped his son Thomas might be a mason and builder in Annandale. Thomas' architectonic qualities were mental, not physical. His choice of a university career and of tuition simply reflected his inborn gifts, and the father had finally the good sense to approve. Germany's greatest musician was all but compelled into menial work by the family necessities; but the early love of music and the finding of the little boy

at midnight fingering an old piano in an attic revealed the mistake which the family had made. Artists, musicians, actors, preachers, have all had to contend with parental blindness. Not always, yet not infrequently, the trend of taste and fitness may be found in childhood. It becomes more manifest in the teens ; but inquiry by psychologists has discovered that very early, from eight years to thirteen, children may lose interest in near objects and may begin to appreciate those that lie outside their immediate neighbourhood. In the Pedagogical Seminary in America an investigation of this kind was conducted (vol. vii. of the work), and it was found that 42 per cent. had felt the centre of their interest move forward by that time to the larger life of work and vocation. Whether American children in this respect differ from English and Scottish youths we cannot say. So far as our knowledge goes, the majority begin only in the adolescent period to concern themselves with public characters and occupations. But the aptitudes for a definite life-work, the tastes and tendencies which indicate that sphere which the child was born to fill, are very often distinctly evident in later childhood. Teachers in schools may help parents in noting these characteristics. We knew two men who became distinguished Professors in Scottish universities. The parents had designed both for farmers. It was the " old parochial " schoolmaster who discovered their " forward-looking gaze " ; and his urgent persuasions finally gained the farmers' permission to let their sons get other two years at school and a chance of putting their foot on the first rung of the ladder of learning which led them to the gate of the university. The bent with which the child is born, the aptitudes with which he is endowed, should be carefully studied. Otherwise the round boy may be put into the square

hole, and for lack of foresight a useful life may be sadly marred.

NOTE.—The general principles which should guide in discovering natural vocations are discussed in the chapter in this volume on "Psychological Problems in the Economic Sphere and on the Evolution of Occupational Aptitudes."

In paragraph 4, p. 48, we have said that, though we cannot correctly speak of an instinct of religion, yet the germ of it is certainly in the child-nature. Many evolutionists, however, seek the origin of all religion in instincts which are shared with the whole animal kingdom. Renan asserted that the religious instinct is as much part of our birth-heritage as is the nest-building instinct of birds. But he made no attempt to define the meaning which he attached to the word.

Most of our modern psychologists prefer to speak of the religious *sentiment* rather than of a religious instinct. Current opinion favours the view that religion is so complex an experience that it cannot be spoken of as an inherited tendency. It is rather a blend of the emotions of admiration, of wonder, of awe, and of curiosity. It is a grave error to ignore the operation of instincts among the young. But it is not less an error to solve psychological problems by needlessly multiplying them. The principle known as Occam's razor—*Entia non multiplicanda præter necessitatem*—has its application here.

"Religious emotion is not a simple and specific variety, such as could be conditioned by any one instinct. It is rather a very complex and diversified product of the co-operation of several instincts which bring forth very heterogeneous manifestations" (Dr. Wm. MacDougall, *Social Psychology*, p. 89).

"Oh! the emancipating age of fourteen!"

"It is now that uprushes of subliminal feeling tend to surprise the adolescent."—K. J. SAUNDERS.

## CHAPTER VI.

### THE RELIGION OF ADOLESCENCE.

It is in this period, extending from the beginning of the teens to about the eighteenth year, that religious individuality culminates. Up to this point the child has formed the habit of construing all the teaching it has got into its own language and mode of thought. It has been a receiver and imitator. The religious germ has been rooting itself subconsciously, but with the approach of adolescence early ideas about the origin of life and all wonder-tales are revised. Childhood was but the twilight and dawn of self-consciousness. But it acted in accordance with the Divine principle, "First the blade, then the ear, then the full corn in the ear."

1. At this time great burstings out of subliminal emotion take place and surprise the young. They awake to the sense of new powers and to the call of elemental instincts. The conscious and subconscious mingle continually in a way which is very bewildering. It is a turning-point in their education. In that formative period the least bend either way may colour the whole life and determine the destiny. The Potter has the clay upon the wheel. The young life is then most plastic and open to all fateful influences. It is of the highest importance that the experiences and feelings of adolescence should be carefully studied by parents and teachers. Here Psychology

affords most valuable aid to religious education. It has been a great auxiliary to scientific and methodical instruction. It has put aside obsolete methods, and in their place it has suggested those which are suitable to the adolescent stage, in which the young feel they have a right to assert themselves through having awakened to the most imperious forces of their nature.

The sympathy of the wise parent is here greatly needed. Too often the young people are left without such help. Some say, "Life's vintage must ferment; but it will soon settle down into good wine." Others go further and add, "Wild oats have to be sown; else the good would not survive." And so the ebullient forces of youth are permitted to culminate in some physical crisis which darkens the destiny of the young travellers. The steady development of powers is broken. The whole basis and structure of physical and moral life is imperilled. And the adolescent is left without Christian counsel and direction in regard to all the instinctive forces which have awakened within him. The fine chivalries of the boy towards the girl are lost; or else they are diverted into a bizarre romanticism of the most hurtful reading. The new experiences of life, God-given and intended for high and holy ends, are hidden from the parents' eye. Perhaps they are dreaded as being sinful. And then the whole borderland between adolescence and maturity is made a battleground of evil, where only the ripening instincts of good should have been allowed to grow.

2. One is pleased to find that the best psychologists frankly face the problems of adolescence. They recognize it as a period of independence; one in which the curb rein is needed and yet must be gently applied. For the mouth of the young colt is tender, and the spirit is high, and the

danger of kicking over the traces is great. They recognize that puberty is a crisis of the physical system, that it is "an irradiation of the reproductive instinct," [1] and is in reality part of the great socializing process.

It is at the same time the period for the normal awakening of the religious nature. The germs we have seen existing in childhood; but while the roots are there, it is in this second period, between the ages of twelve and eighteen, that these appear above ground and make themselves most manifest.

The desire for approbation of others, especially of the other sex, works along with the wish to make a character and win a young reputation. Merely utilitarian considerations seldom affect the young. But fame, honour, high place, and renown appeal with great force. "Moral qualities rise highest and also fastest just before and near puberty and continue to increase still later. By these choices both sexes, but girls far most, show increasing admiration of ethical and social qualities." [2]

Frequently adolescence creates a love for solitude and deep thought. It is clear that some spiritual impulse underlies all the physiological symptoms. This accounts for the period being marked by so many moral upheavals. Religious doubt mingles with melancholy. The impulse to wonder and curiosity drives the mind of the young on to the thought of life's ends—"Why was I made? What am I destined for? How can I keep my trust?" When these questions arise the assertive tendencies of adolescence pass into a dark stage of doubt and difficulty. Sometimes they end in the utter denial of faith in God, or in defiance of all the customs and laws of society. Early beliefs, once received on authority, are tossed aside as mere

[1] Starbuck's phrase.

[2] Ames' *Psychology*, ch. v.

deceptions and camouflage. The Church of Christ is denounced as moral police. The widest range of liberty from all restraint is claimed as a birthright; and not infrequently the ferment brings unsettlement both of mental training and of moral conduct. But with most, some kind of new moral basis is found, and stable equilibrium is reached; to be followed by a new and deeper religious experience.

Round this adolescent period very frequently a spirit of righteous indignation burns against all the artificial inequalities of society. It is the time when youth is fond of the most radical reforms and would rather tear up old roots than sow new seeds. It came to Robert Burns; and the Ayrshire poet blazed out against many inhumanities and deeply felt the wondrous enchantment of the idealized future. Keenly he realized the unhealed sorrow of the world, and the bitter doom of the poverty which had fallen upon his good father. At this time, youth will unhesitatingly throw itself into the support of new causes. Novelty has great attraction. Romance appeals to it. Beacon lights upon all sides attract. Shelley the poet felt their power and madly yielded to their influences. Byron's genius was kindled at the same fires, and burned long with the bright glow which it then acquired.

The unrestrained ardour of this young time is very beautiful because so unselfish. It has led in the van of many a reformation. It has warmed the imagination of many a young reformer and coloured it with all the hues of a morning rainbow.

3. At no time do the vistas of life open up into such wide horizons as in the later period of adolescence. Boys at the senior classes of school begin to look with strange, far-off gaze. Students on entering the university find that

many things, hitherto outside their purview, have come into the line of vision; and that they have assumed a new aspect and taken on new meanings. The lad becomes a star-gazer.

> "He looks before and after,
> And sighs for what is not."

First of all, the vision of progress beckons him to nobler living. Then the vision of love bathes all life in the glow of a sunrise. Finally the vision of duty begins to dawn and to beckon him on to splendid achievements. Such an one necessarily

> "Lives by admiration, hope, and love."

The buoyant life belongs to him. The high call of progress is never out of his ears. A valiant hopefulness makes him breast every billow of opposition. The far-off shining goal makes him very optimistic.

All this is part of Nature's ordering. Without such an element of hope in the nation we should soon expire in pessimism — that melancholy which takes hold of civilized races with their decay of belief in a beneficent Power. The adolescent faith in progress is the salvation of the race. The nations have always got their best backing from those of whom Matthew Arnold sang:

> "Beacons of hope ye appear!
> Ye alight in our van! at your voice
> Panic, despair, flee away:
> Ye fill up the gaps in our files,
> Strengthen the wavering line,
> Stablish, continue the march,
> On to the bounds of the waste,
> On to the city of God!"

4. It should not be forgotten that to the emotions in youth which are called romantic, religion can make its

best appeals. It may indeed be said that the call of Jesus to the fishermen of Galilee touched the romance of St. Peter and St. Andrew. "They left all and followed Him." In his excellent treatise on *The Term Romance*, John Foster shows how there is in the faith of the Christian a venture and often an adventure. Faith is more than a conceptual belief based on rational grounds. The joyous conviction which it brings connects with the romance of trust and hope.[1] "The individual finds himself at one with all creation. He now lives in the universal life. He and man, he and God, are one. . . . As the ground of assurance here is not rational, argumentation is welcome. And its value lies solely in the fact that it is the psychic correlate of a biological growth reducing contending desires to one direction; a growth which expresses itself in new affective states and new reactions; in larger, nobler, and more Christlike activities." [2]

Cardinal Newman has a passage which bears closely upon the accusation made against the romance of religion in the mind of the young. "What is Christian high-mindedness, generous self-denial, contempt of wealth, endurance of suffering—but an improvement and transformation, under the influence of the Holy Spirit, of that natural character of mind which we call romantic?"

5. We are not convinced that the attempt of some psychologists to prove a constant coincidence in time between the age of puberty and the upgrowth of religious feeling has succeeded. Professor Starbuck startled many by his strong assertion of this phenomenon. But that it very frequently occurs is by all admitted. And that for the growing boy religious companionship and the com-

[1] Cf. W. James, *Varieties of Religious Experience*, p. 247.
[2] *American Journal of Psychology*, vol. vii. p. 345.

munion of the Christian Church are needed, is an argument that should be greatly emphasized. It is the age when the Church should by all possible means start Boys' Brigades and Girl Guides, and every sort of fellowship that provides a pure social atmosphere. The author had once the privilege of entertaining for a week in 1875 a student of theology who afterwards became the well-known Professor Henry Drummond. That year Drummond gave his whole holiday to the formation of young men's Guilds and Brotherhoods. It followed a great religious awakening in Scotland. He deemed the six months well spent in doing his best to start these associations throughout his native land. He had seen in the cities many young criminals in the police court, led astray by the spirit of knight-errantry. He knew the great difficulty of retaining our elder scholars in the Sunday schools. He was in sympathy with the assertion of personal liberty by lads of sixteen, and wanted to turn all their loyalty and their military spirit into Christian service. It became with him a lifelong conviction that the young were the hope of the Church as they were also the anxiety of the Church. His advice then was, "Catch every lad who is fond of physical prowess for your young men's association; exploit his bellicose ventures and his romantic feelings for great Christian ends. Show him how the great causes of temperance and purity and lofty manhood all claim his nascent powers. Get him enlisted in the Great Causes and put girls alongside of him. Recall the time when among his forefathers every man fought for his sweetheart and won her by physical prowess. Tell him that moral prowess alone now prevails. You will enlist his chivalry on the side of every high aim, and he will soon settle down into a good, decent Christian and husband."

Drummond's teaching was of immense benefit following in the wake of the great religious stirring of 1874. Boys' Brigades and girls' unions sprang up on every side. They were the salvation of young Scotland. Drummond wrote much about them, and showed how they helped boys to healthy-mindedness in religion. He was a psychologist before Psychology had come to its own in Scotland. "Call these boys, 'BOYS,'" he wrote, "which indeed they are; and ask them to sit up in a Sunday class. And no power on earth will make them do it. But put a fivepenny cap on them and call them soldiers, which they are not, and you can order them about till midnight. The genius who discovered this astounding and inexplicable psychological fact ought to rank with Sir Isaac Newton. Look at this quondam class which to-night is a Company. As a class it was confusion, chaos; as a Company it is respect, enthusiasm, happiness, peace. The beauty of the change is that it is spontaneous, secured without heartburn and maintained without compulsion. The boy's own nature rises to it with a bound" (*Life*, p. 454).

6. The Great War added emphasis to the above argument. The soldier ideal got hold of the whole nation. We want to abolish war, but at the same time to retain and develop every warlike virtue. War exists nominally to maintain the right. But we know that the trial of strength on the battlefield gives no certain decision for right. The two things are on two different planes, and have no logical connection. We can do without war, but not without the soldier's spirit and self-sacrifice and courage. The call of the great causes should afford ample room for the cultivation of all possible virtues. To young men and women the Church should be presented as a great and glorious army, fighting a threefold enemy and marching

on to a sure victory. Every member of it should cultivate the soldier-like virtue of endurance. Moses in his day "endured." St. Paul urges his friends to "endure hardness as good soldiers of Jesus Christ." The young delight in every call to loyalty. The Church wants young life, warm blood, holy ardour, and uplifting enthusiasm. It is her greatest need in these days; and Psychology teaches her the value of adolescent enthusiasms.

7. Sex and society have great worth in all religious groupings. We have learned this from both Sociology and Psychology. The Church of God, like society itself, is founded on the family. No child is born alone. He is one of three at least. The social element surrounds him from his birth. The highest type of religious fellowship ensures the finest type of religious character. Isolation in religion is failure, or is imperfection. The Christian self comes to itself among other selves. Therefore the Church is a necessity for the expression of young Christian life. Every service, therefore, should breathe to the adolescent of love, of family ties, and of comradeship. The preacher speaks to "brethren" as the working-man orator speaks to "mates." They are all Christian terms. It is the one appeal which the whole world feels. We are mates; we are matched; "we are members one of another."

In his book on *Sex and Society*, Professor Thomas points out the implications for the Church of this principle (pp. 115 ff.). "The appeal made during a religious revival to an unconverted person has psychologically some resemblance to courtship in the attempt of the male to overcome the hesitancy of the female. In each case the will has to be set aside, and strong suggestive means are used; and in both cases the appeal is not of the conflict type, but of an intimate, sympathetic, and pleading kind. In

the effort to make a moral adjustment, it consequently turns out that a technique is used which was derived originally from sex life." This recalls such Old Testament terms of endearment as Hosea ii. 19: "I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness, and in judgment, and I will say to them which were not My people, 'Thou art My people.' And they shall say, 'Thou art my God.'" The language of Isaiah liv. is similar: "For thy Maker is thy husband. Fear not; for thou shalt not be put to shame and shalt not remember the reproach of thy widowhood any more."

This truth of the Old Testament the Church greatly needs to rediscover. Above all, she should exhibit a true brotherhood of believers. She must offer to the young a warm fellowship of faith. She must breathe a family feeling. Young men and women will only join her when the atmosphere of the family is present.

8. A world-wide experience has led to the conclusion that this period of adolescence is the best time for entering into Church membership. Baptism in infancy may be held to constitute this fact. But if so, it is effected unconsciously. The best time for a willing response to the Church's call and for a conscious dedication of the self to Christ is in the adolescent period. The many questions that centre round the awakening of the mind we shall defer to the chapter on Conversion. But the conclusion to which the majority of Christian people have slowly come is that between thirteen and sixteen years every boy and girl should, if it is possible, be won to Church membership. That act of consecration is very seldom bettered by being deferred. It is proper; it is a Christian duty of the baptized. It may be done consciously, rationally, believingly; with a correct knowledge of its meaning and

purpose. There is no benefit in postponing the duty to a distant day. In a large experience of catechumen classes, I have hardly seen any benefit in passing by the time of the early teens. In my own youth the very deepest convictions of sin came to me at the age of thirteen. It was a grievous error that I was not then a catechumen. My young heart longed for the privilege. But it was then held by ministers that at that age boys and girls "did not know their own minds"; "they had not got to years of discretion," and "did not know what they were doing." All these statements are doubtful. At least, in the case of well-educated children in a pious home they are not correct.

Can young people of fourteen experience conviction of sin? Is that the normal age for catechumen classes? These questions have of late been greatly discussed in Sunday-school magazines. Many and various have been the answers. Professor Starbuck, the pioneer of the psychology of the Christian life—to whom the whole Church of Christ is indebted—comes to the conclusion that sixteen is the best average age for uniting with the Church, that being the average age of conversion as ascertained by his questionaire system. The matter has been much discussed in America, which is fond of statistics. In the *Association Outlook Magazine* of 1897 many figures are given. Young Men's Associations instituted inquiries throughout the United States and Canada. The investigations proved that the average age of the arrival of deep religious impressions was 13·7 years. Investigations of a similar kind in England proved that the average age was at least one year higher. Starbuck's figures showed that girls came to these experiences by several months sooner than boys. In every case the evidence proved that these

impressions came during childhood and adolescence. The same dawning sense of wonder which finds in the miracle of spring a strange sympathy with their nascent power seemed to bring them a similar awakening of religious feelings. The uprising of new ideals, the opening vistas of life, brought a vivid sense of God's presence in the world which had a practical effect on the young life. We have seen that Newman called it "a transformation under the influence of the Holy Spirit, of what we call romantic."

George MacDonald, in one of his poems, speaks of a little child who seemed to him to know the value of a soul and the secret of the universe better than the poet himself did. He puts the question of the evolutionist and gets the striking answer:

> "How did they all just come to be you?
> God thought about me, and so I grew."

I have met boys and girls who at this age were often asking themselves, "Is not God in the air, in the sun, in the wind?" One boy was sure the world had a soul as much as he had. The pages of Emerson are full of this idea. To him the thought came very early, God was the soul within his own soul. Bishop Walsham How as a boy was found gazing at the sunset and whispering, "O God! O God!" Dr. Martineau (*Life and Letters*, vol. i. p. 5) was said to have encouraged himself to his boyish tasks by constantly repeating verses of a favourite hymn. Professor James explains it as the need of a companion in life for the young—a *socius*. A telegraph runner in my own parish at the age of fifteen began to wonder where the messages which he delivered came from, and by what means London, Liverpool, and Glasgow could speak

through space to us. The conviction came to him that space is full of God's voice which is made articulate by the telegraphic wire. That was his doorway into the kingdom of God.

9. What is the significance of all these facts? Is it not that the normal age at which we should have great hopes of the young giving their life to God is between the thirteenth and the fifteenth year? That period should be carefully watched by all parents, teachers, and pastors. If it passed unimproved, and the time be not taken by the forelock, then, as Dr. Hall says, "failure to mount almost always means retrogression." [1] Happy for the youth if retrogression is all. For with some there comes a terrible plunge into folly. The psychological moment is missed, and all the after life is handicapped by the hindrance.

These well-established results and psychological investigations should encourage all Christian Churches to make the most of this decisive age. I find that as a rule the Church of England and the Church of Rome, not less than the Greek Church, prefer to confirm the young about the age of thirteen or fourteen. The majority of Protestant churches wait for a later period. In the Church of Scotland and in most Presbyterian churches the average age is between seventeen and eighteen, and the Free Church, especially in the Highlands of Scotland, prefers a very much later date for "admission to Church privileges." [2]

The teaching of Psychology is wholly in favour of the earlier date. "This is the time when every one has a touch of genius," says Professor Höffding. It is the moment when all the best formative influences should be brought to bear upon the opening mind. All tastes and tendencies

[1] Stanley Hall, *Adolescence*, vol. ii. p. 71.
[2] Cf. Chapter V. on "Childhood."

are then plastic, like clay in the hands of the potter. The parable of the Prodigal has its lesson for the adolescent. All powerful forces are then at work, some vulgar, some ennobling, some fiendish, some angelic. But out of the strange medley and mixture of inchoate emotions, God desires to build up a stable Christian character. Parents are the best workers in this foundation structure. Knowing themselves, their tastes, their temperaments, weaknesses and idiosyncrasies, they ought to make a very careful study of each child, as in this stage of adolescence he tries to forge his future and to put his ideals on the canvas. It is for the purpose of persuading such to undertake this important work that the author writes the present volume. He is thoroughly convinced that the early and the middle periods of adolescence contain the making of manhood and the formation of Christian character. For the future of their family almost everything depends on the use which is made by parents of this period. The one Model and Master which they ought to present to the young is Jesus Christ. He is the only pattern of perfect manhood that can satisfy the romantic soul of youth.

10. In this work of education, assistance will be found in Christian biography not less than in Psychology. It should be the aim of all to fill the homes, the Sunday school, and the public library with the biographies of the best. These, much more than sensational literature or even good novels, fertilize the field of imagination. They show what is possible in actual life. They exhibit real life full of strenuous energy and abounding action. No picture so captivates the young mind as one that calls for devotion, enthusiasm, and self-sacrifice. Girls and lads will listen for hours; their eyes will glance with keenest feeling as you tell them of the men of Marathon, the story of Hannibal

crossing the Alps, the lives of Luther and Knox and Wesley, of Lincoln and Garfield and Washington and Wellington. The strongest appeals for devotion to duty meet in them with the readiest responses. An evening spent in this way is the most delightful time one can know. What an opportunity for parents and friends of the young! What a splendid opportunity has the Church of to-day with all these aids close to her hand—social service, Red Cross work, Boys' Brigades, Y.W. Associations and Guilds.

Complaints have recently been very rife that when the Church of Rome receives the young by confirmation at an early age, Protestant churches are losing many of them. With the latter, attachment to the Church is more an act of individual choice. This may mean either that religion has become more conventional and unrelated to the social and religious consciousness of the time. Or it may signify that parents and guardians have ceased to seize the psychological moment for influencing the young Godwards. Protestant churches must guard against permitting faith to become a mere formula. In the midst of social problems, as yet unsolved, and of social order which greatly needs guidance, faith in God must be living and vital. God is not a feeble, sentimental Father. He works out the triumph of goodness, as savagery gives way to social order, as polytheism yields to theism, as slavery is changed to liberty. And when presented to the young, not less as a God of law than a God of love and of love working through law, they will respond to the reality. For already they know His nature and His name. But if parents and pastors do not make use of social and altruistic impulses to help the young to enter the gate of the Kingdom at the right age, they are guilty of social error, not less than of individual neglect. "Psychology does not posit an innate

religious consciousness whose manifestation is inevitable any more than it posits an art consciousness which produces artists regardless of environment or training. But Psychology does permit the statement that man is disposed to social relationships, especially in the period of adolescence, and that with opportunities to do so, he naturally participates in communal activities, including those of religion. If normal persons do not respond to religion during adolescence it must be due either to defects in existing religious institutions, or to failure to estimate them properly." [1]

11. One of the best established results of psychological inquiry is that adolescence is the period of greatest mental struggle, confusion, and doubt. Conscience becomes more acute. Gusts of passion have followed periods of penitence. Youth often feels itself, because of these experiences, misunderstood. Then comes depression, followed shortly by a burst of optimism, much more natural to the youthful spirit. The time of life is like an April day—now the sunshine, now the shower. Two results follow. First, dissatisfaction with social arrangements and home limits; secondly, still deeper discontentment with early teachings, religious traditions, and old scriptural literalisms. Authority of every kind is undermined. The adolescent mind analyses, doubts, disputes, questions everything. It finds it very difficult to come to balanced judgments; still more difficult to surrender the will to older wisdom and experience. Frequently the difficulties are rather moral than intellectual; and the danger is then great of lapsing from early beliefs into some kind of infidelity.

After all, doubts are but symptoms. They are stages on the way to faith. It is impossible to build a home on the

[1] Ames, *Psychology of Religious Experience*, p. 232.

fluctuating waves. It is equally impossible for the adolescent to find permanent shelter in the stage of doubt. The proper issue, as we shall see in next chapter, is emergence into light and peace. There is no resting-place but in faith.

From all those considerations one fact is clear. Religion is no mere perversion of sexual instincts. It is the normal and proper development of the deepest longings of the individual for the highest type of social life. But in the type there is great variety. A special chapter will be devoted to the classification and discrimination of these typical representatives of Christian character.

12. One result of the recent investigations of Psychoanalysis has been to show that in the workings of the adolescent mind the impulses broadly spoken of as sexual play a large part. The school of Freud has over-emphasized this. They make the whole ideals of the young mind to be the product of unconscious sexuality. With such writers Conversion is simply the crisis of puberty and of adolescence. This is wrong. On the other hand, it is well that all these subjects should be spoken of between the parent and the child. The mystery of birth and of the New Birth should be opened up. Repression of such thoughts does not stop their activity. The sublimation of *libido* is provided for in the Christian Ethic and in the Christian home atmosphere. Much wisdom and tact are required in the guidance of young minds in this matter.

"O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."

Dr. George Matheson.

## CHAPTER VII.

### NORMAL RELIGIOUS GROWTH.

1. In the two previous chapters we have been discussing various lines that lead the child and the youth up to the gateway of the Christian life. What is that gateway to be called? Is a new birth the proper name? Or is it birth from above? Or should it be termed conversion? All these experiences of spontaneous awakening, so interesting to psychologists, deserve some comprehensive term. The turning of the mind to God is natural; and yet supernatural influences are behind it. The opening of the whole nature to God's Spirit is perfectly natural. Is this awakening in early years, then, to be considered the normal? And is every later awakening of a more sudden kind to be called abnormal? Were Peter and Andrew normal converts to Christ, and was St. Paul's an abnormal conversion? The question is a difficult one. Round it many controversies rage. Regarding it nearly all the Churches differ. It is most desirable that the question should be settled by calm investigation of facts and experiences.[1]

2. The Greek, Roman, and English Churches have always preferred the "gradual growth type." They speak of the seed implanted by God which grew, "first the blade, then

[1] Professor Coe has stated the facts in a very fair and unprejudiced manner (*Psychology of Religion*, pp. 154–156).

the ear, then the ripe corn in the ear." The High Churchman asserts that baptism made the child a child of God. Psychology opposes that view. Baptism may "signify and seal" the ingrafting; but is only a channel of the life from God. The Divine current naturally flows through the child, and no lack of grafting can prevent the inflow.

Many of the best Christians I have known have told me that if the Pauline experience was to be called normal and necessary, then they were outside the gate of the Kingdom of God. Their whole life contradicted the idea. Trained in a godly home, breathing a Christian atmosphere, inhaling during their whole childhood the spirit of love that ruled the household, they came to love God before they reached full self-consciousness. They had their mental struggles. They committed many errors and mistakes for which they were afterwards truly sorry; but they were taught to confess these sins to God. They did so ingenuously, laying their sins on the Lamb of God and leaving them there. Thus they grew up in grace, and knew little or nothing of the explosive change which is commonly called conversion; and in after years their religious progress has been continuous.

3. Professor James calls this "the religion of healthy-mindedness." He speaks of the other as "the sick soul." The former live on the sunny side of life, feeling that "God's in His heaven; all's right with the world." The latter live below this sunny threshold, in a depressed and melancholy world; and it is through much wrestling and fear that they pass into the Kingdom. But this is to make the difference a matter of temperament and biological law. If so, conversion is not in any way fundamental to Christian experience. It is a question of pathology, or a matter of mind cure.

4. We have seen, however, that such an entrance into the doorway of the Kingdom is a distinctively personal experience, natural to adolescence. We shall now find that it may arise gradually or follow a sudden definitely marked course. It is convenient to apply the term "conversion" to both types of experience; and psychologists are now doing so. It would, therefore, be most unwise to affirm that there is no conversion where there has been no instantaneous marked change. The gradual may be as real as the sudden; the experience of St. Peter as true and deep as that of St. Paul. Nature does not love explosive methods. The frosts of winter pulverize the soil and prepare it for the reception of the spring seed. The sowing of spring is followed by many a gentle process of expansion and development. The showers and the sunshine of April, the winds of May, the balmy zephyrs of June, the hot suns of July, the ripening days of August—all these add their quota to the growth of the corn, the bursting of the bud, the bulk of the straw, and the maturing of the ears. Much depends on the nature of the soil, as is shown in the parable of the sower. One seed, many soils; one Spirit working through many tastes and temperaments; Divine unity in human diversity; one grace manifesting itself in many varieties of goodness; and working through individual idiosyncrasies according as the reason or the emotions or the will may be the dominant spiritual force. Some assert that the elect few approach it through the gate of intellect. But a spiritual experience so high and so universal must not be reserved for the educated and the aristocracy of reason. "The measure of knowledge is not the measure of piety." To a lofty exaltation of the emotional life, which always carries with it intellectual quickening, much truth may be

revealed; while others may climb up to heaven by the steep stair of moral resolution, to which the grace of God is always given. By any of the three gates we may pass the threshold and work out our salvation with fear and trembling. For all the time God is working in us to will and to do of His good pleasure. Individual traits and temperaments will decide for each man which to him is the better way. There are many gates into the new Jerusalem. "And the twelve gates were twelve pearls: every several gate was of one pearl. And the city lieth foursquare" (Rev. xxi. 12).

5. On this question churches and theologians will take different sides. It is an endless issue between rationalism and mysticism. The teaching of Jesus was very rational. He had exalted moods of mystic insight, but His primary appeal was always to volition and to action: "Take up thy cross and follow Me." He that doeth the will of God "shall know the truth, and the truth shall make him free." The initial dynamic of conversion is neither in lofty emotion nor in clear perceptions. It lies with moral determinations. The decision of the will is the one sure test of discipleship. Zacchæus descends from the sycamore, opens his house, entertains his Lord; and discipleship is constituted. The one great sin against Jesus is neutrality.

6. We might cite the evidence of many Christian biographies in favour of this view. Thomas à Kempis found the new life in continuous prayer and in "every day putting himself into God's power." Jacob Boehme "set himself upon fervently and incessantly praying, seeking and knocking, until he, through the Father's drawings in the Son, was in spirit translated into the holy Sabbath and glorious day of rest to the soul." Brother Laurence,

a truly great saint of France, was one day in a wood so affected by "a high view of the providence and power of God that it never was effaced from his soul. It kindled in him such love for God that he could not tell whether it had increased in the forty years that he had lived since." Madame Guyon's conversion came when a Franciscan monk said to her, "It is because you seek *without* what you already have *within*. Seek God in your heart." She told the good man in a letter "that I did not know what he had done to me, for my heart was quite changed, and God was there." M'Cheyne's turning to God was the quiet result of reading *The Sum of Saving Knowledge*, a short treatise of thirty pages bound up formerly with the *Westminster Confession of Faith*. In the *Life of Charles Kingsley*, written upon his twenty-second birthday, we read, "I have been for the last hour on the seashore, not dreaming, but thinking deeply and strongly, and forming determinations which are to affect my destiny through Time and Eternity. Before the sleeping earth and the sleeping sea and stars, I have devoted myself to God—a vow never (if He gives me the faith I pray for) to be recalled."

Although St. Paul's conversion was of the most catastrophic kind, yet he was bidden go straight to Ananias, who should tell him what he was to do. The light from heaven was a revelation that Christ was not dead as he believed, but was alive. His exclamation, "Lord, what wilt Thou have me do?" reveals the right ethical temper. The Epistle to the Romans, in its first part, is one strong appeal to the reason; the second part, beginning with chapter xii., then beseeches the Romans on these grounds to present their bodies a living sacrifice unto God, which was their reasonable service. "And be not fashioned according to this world, but be ye transformed by the

renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." The supremacy of the will is here clearly marked. What St. Paul desires is, after having taught the doctrine of sin and salvation, not to produce a rush of feeling but a moral determination. "Give your bodies," he says, "not a dead offering like that of the Mosaic law, but a living sacrifice. This will bring with it your transformation."

7. The Sermon upon the Mount was the opening of Christ's ministry. The principles and laws of the kingdom are explicitly laid down. In this connection it should not be forgotten that the command to enter in at the strait gate and follow the narrow way ends the sermon, and is followed by the strong exhortation, "Not every one that saith to Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him to a wise man, who built his house upon a rock." Not on the shifty sands of feeling, but on the solid rock of divine truth must faith be built. But by a great moral decision we must plant our feet upon the rock and there take our stand.

If the life of Christ, who was sinless, may be counted throughout as a model, we may not forget that after He heard the call of His Father at the age of twelve to devote Himself through the Jewish Church to His Mission, He went back with His parents to Nazareth and was subject unto them. His growth in grace is very simply described: "And Jesus increased in wisdom and stature, and in favour with God and man." With Him insight and obedience were contemporaneous. The great emotional exaltation of the boy was instantly followed by ethical decision. Before beginning his public ministry thirty

years were spent in quiet Nazareth; and all that time he could say, "I seek not Mine own will, but the will of Him that sent Me." All Christian discipleship should begin in the consecration of the soul to God and the dedication of the life to His service.

8. The education of the Twelve disciples may also help us here. Jesus called the fishermen from their boats, saying, "Follow Me"; and all that is added is, "Straightway they left their nets and followed Him." In a similar way St. Matthew was called from the tax-gatherer's seat. In all of them the call to discipleship was followed by a call to fellowship. There is nothing catastrophic in their conversion. The meaning of Christ's mission very slowly dawned upon their minds. Up to His resurrection they had conceived of it as an earthly kingdom, a Jewish Messiahship. The rending of the Tomb was a great eye-opener. Faith grew quickly, and love deepened. The Ascension and Pentecost were the final steps up the stair of progress. They might justly be called second or third conversions. They certainly were Births from above. If Pentecost was catastrophic, it was the culmination of their Christian life and not the entrance upon discipleship.

9. Endless objections have been taken to this form of conversion by gradual growth. It is opposed from various quarters and with different interests. (*a*) Biblical students are apt to assert that it makes the experiences of the believer to resemble rather the Pharisee than the Publican in the parable of Jesus. But we should naturally expect the Publican's conversion to be of the most explosive character. He came to the climax of his deep convictions in the temple after a lifetime of dishonesty and immorality. Very probably social pressure and the discovery of the low place which he occupied in the eyes of others led him

through a process of preparation and incubation which had been proceeding up to this point. The storm and stress of life drove him to the temple door; and the atmosphere of God's house gave the additional stimulus that sent him to his knees and evoked his confession, "God be merciful to me." This prayer, an outburst of penitence long felt, was the proverbial last straw that broke the back of his vicious habits and liberated him into the new life. He rightly belongs to the other type of conversion that we shall discuss in the next chapter. On the other hand, Pharisaism is a form of religion quite distinct from that which results from a growth in grace. It is the diseased externalizing of religion; it represents the sin of self-sufficiency. It springs out of a sense of spiritual satiety which always stirred Jesus to unmeasured rebuke. The Publican's humility and penitence were the very opposites of the closed heart and self-satisfied spirit of the orthodox Pharisee.

Be it remembered that in defending the gradual, we are not denying the reality of sudden, conversions. What we contend for is that both may be real and true experiences. St. Paul's is the outstanding type of the sudden kind. And it was natural that his preaching and presentation of the gospel should, among his hearers, result in the same type. There are to-day Churches that prefer the catastrophic experience. As a rule they fill the imagination with pictures of God's wrath against sin and of eternal agony. They expect and they work for a very distinct crisis in the spiritual experience. But there are others whose main impulse is to create and foster a desire for a higher life, stimulating it by a sense of Christ's example and calling for a continual and conscious act of surrender to Him. They believe that this process, if continued,

will ripen into as sincere and holy a Christian life as can be attained. There will be less emotion in the experience. The process will be more calm and deliberate. The life may be more after the type of St. John than St. Paul. By either gate we may enter God's city.

(*b*) Some strongly object to this mode of growth on the ground that it is too smooth and easy. The scriptural phrases, "passing from death to life," "from darkness to light," demand another interpretation. They point to the Psalmist's experience: "The sorrows of death compassed me, the pains of hell gat hold upon me; I found trouble and sorrow" (Ps. cxvi. 3). He prayed, and relief came quickly. "Thou hast delivered my soul from death, mine eyes from tears, my feet from falling." They hold that these words indicate very deep convictions, times of great distress when the ploughshare of the Spirit rips up the soul and produces a perfectly intolerable state of spiritual dissatisfaction. They believe that such experiences result in a more decisive conversion, and give better assurance and continuance in well-doing than the experience which is without such a definite crisis.

But there may be a real work of Divine grace without these excessive manifestations of emotion. Jesus spoke of the new birth as coming when God breathes into one's nature the breath of a new life. "The wind bloweth where it listeth." By gentle suggestions of thought and conscience, by loving words of parent or friend, by moral resolves and decisions quietly made and registered, the unstable equilibrium of the undecided life may pass away, and stability of grace may result which will form the basis of the best Christian character.

By some much is built upon the metaphor of the "new birth." But what is birth? It is simply the emergence

into a wider life of that which has already begun to be. It is more a Becoming than a new Being. The life of the child began long before its birth. And after birth it is still fed by the same mother. The same love cares for it. The same influences pour into its young heart. Besides the Greek in John iii. may be as well correctly translated "born from above" as "born again." Jesus adds, "That which is born of the Spirit is spirit." Into the Godward side of man's nature comes the good Spirit like a gentle breath of heaven, or a ray of light. Life is made luminous. Man finds he is not alone, but has God by his side. The good Father is not a remote far-off Ruler of the universe, but one in daily contact with the soul, an energy of the mind and a heart of love. Such a new birth need not be a catastrophic experience. It may be as quiet as the day dawn. Slowly but surely, brindling the Eastern sky, comes the light of the new day. All that the young Christian may be able to say is, "Once I was darkness, now I am light in the Lord." That is enough.

(*c*) Such a gradual growth of the Christian life, it is still objected, would permit of many conversions, whereas there is only one such experience rightly named. But this seems contradicted by the language of Jesus. No one will deny that St. Peter entered on the Christian life when he first obeyed Christ's call. Yet after the strife among the disciples as to which should be the greatest, Jesus rebuked some apparent manifestation of pride on Peter's part. "Simon, Simon, Satan hath desired to have thee that he may sift thee as wheat; but I have prayed for thee that thy faith fail not; and when thou (art converted, A.V.) hast turned again, stablish (R.V.) thy brethren."

Pentecost followed; and after it St. Peter became a new

and a better man. It is quite proper therefore in Biblical theology to say that one may have many conversions, all following on the spiritual birth. It is part of nearly every Christian experience to know great uplifts of the soul at different times. I have heard prominent clergymen state at Keswick Conventions that they seemed to have risen then to much higher levels of Christian attainment. They came to know the abiding power of sanctifying grace. John xv. was retranslated in their experience. They discovered that, when the good gardener wants to make the vine thoroughly good, he grafts it close to the root, cuts off every sucker, and then makes the flow of sap into the new stem so complete that the old life has been entirely conquered. An emblem this of the Christian, who yields himself entirely to the new nature, represses every tendency of the flesh to sprout, and makes all his life-powers flow through the Christ-life grafted upon him. Christ becomes then his sanctification as well as his justification. That change has often been spoken of as something so high and lofty that it may be called a re-conversion. It has been to many a revelation that, if they were justified by a righteousness imputed to them, they are sanctified by a Holy Spirit imparted to them. The hymn of Mrs. H. Bradley expresses their feeling:

"I am Thine own, O Christ,
Henceforth entirely Thine,
And life from this glad hour,
New life is mine.

I cannot tell the art,
By which such bliss is given:
I know Thou hast my heart,
And I have Heaven."

The Christian character is never free from failures. But

every year it should be growing towards effectiveness, serviceableness, higher hopes, and holier communion. All the psychologies of religion agree in this. We find our true life in losing it. We mount by stepping-stones of our dead selves to higher things. It was in one of His high accessions of spiritual emotion that Jesus uttered the allegory of the true vine and said, "If ye abide in Me and My words abide in you, ask what ye will and it shall be done to you. . . . These things have I spoken unto you that My joy may be in you and that your joy might be fulfilled." It will require many a re-conversion to bring some Christians to that altitude. There will be many clarifying trials, many pruning-knives, and many emotional surprises. And we may be sure that the ascent of the Christian life in sanctity will always be followed by its descent in service. However many the uplifts, the high satisfactions reached from the heights of faith must always yield some fertilizing streams for the world that lies below. Jesus Himself had His moments of conscious power and authority, lifting him far above intellectual doubt. But it was at such moments He said, "I thank Thee, O Father, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

> "Not always on the Mount may we
> Rapt in the heavenly vision be;
> The Mount for vision, but below
> The paths of daily duty go." [1]

10. It may be said in favour of this first type of conversion that the best results in Christian character have been obtained without a religious crisis. We frankly recognize that it is not the only manner of entering the

[1] F. L. Hosmer, *The Thought of God*, p. 45.

Christian life. But we assert it is the normal method. And were teachers and parents faithful and prayerful, it would be the usual and the preferable method. For in this way the proportions of Christian character are best maintained. It comes nearest to the method of Jesus, "Except ye be converted and become as little children ye shall in no wise enter the kingdom of heaven." Child-likeness is not childishness, but carries with it docility, receptivity, love, and obedience. All these powers of the spiritual nature conjoin in the normal method of entering the Kingdom, the open mind, the receptive heart, the obedient will. The child may be looked upon therefore as an ethical revolutionist. His discipleship is a living process. It is by growth in grace that he understands the words of Jesus, "I am come that ye might have life, and might have it more abundantly." When that abundant life flows through the intellect, the emotions, and the will, it builds him up into a symmetrical manhood and a well-proportioned Christian character.

The beautiful life is the balanced life. It has fine expansive lengths and breadths. It has great depths and sublime heights. But when in religion the feelings continually predominate, the balance disappears, and a one-sided character is produced. A religion of emotion tends to shiftiness; in the hour of trial it flags or fails. Thought is required to interpret experience, and to react healthfully upon it. Resolution must also come to its aid to give steadfastness and strength. These will rescue the character, on the one hand from emotional transiency, and on the other from conservative traditionalism. A well-rounded Christian character must have continuity and stability.

The above considerations form a strong point in favour

of the type of gradual growth. As in the life of Jesus, the powers are here maintained in poise and proportion. Each performs its own functions, and the one counterbalances the other. Jesus could properly be called neither intellectual nor emotional, neither scholarly nor ignorant. He saw clearly; He felt deeply; He acted decisively; He touched all the extremes of life; and, most wonderful of all, He filled all the space between. The bias and bent which characterize our Four Temperaments were absent; and He held them all in most beautiful poise. Often He has been spoken of as visionary. But He was quite as practical as visionary. He cannot be correctly classified as either ascetic or indulgent; as either poetical or prosaic; as either bound by traditions or subject to visions. We imitate Christ best when our life is a continuous growth in moral and mental stature, in culture, in spirituality, and in steadfastness.

11. William Henry Channing gives us a beautiful conception of what he calls the "Symphony" of the spiritual life. The very words seem set to music. Just as Beethoven and Mozart in their great pieces permit no one instrument to overpower another, but symphonize them all into balanced harmony, so Channing introduces all the virtues into his definition of what he calls "My Symphony." It is clearly a description of his ideal of Christian character in its right proportion and poise.

"To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable; and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let the spiritual,

unbidden and unconscious, grow up through the common. This is my symphony."

12. The resultant of a life, thus characterized by growth in grace, is graciousness. No better word can be found to mark the attractive balance, the beauty and perfection of it. The total impression which it conveys is that of grace. In the midst of turmoil it speaks of peace; in days of depression and care it speaks of courage; in times of perplexity it evinces simplicity; in periods of war it breathes tranquillity. And with graciousness there will usually go gracefulness. For in the course of a lifetime the faith will come to shape the features; the soul will mould the very body; and the grace of God will pour itself out in a gracious character and a graceful deportment. "The sweet reasonableness," which Matthew Arnold admired, will linger round it. A beautiful winsomeness will be its most pervasive quality. Who does not feel that when such Christians enter a room they bring with them something which seems to purify the atmosphere, to lift up the conversation to higher levels, and to leave behind them an aroma that helps to sweeten all social intercourse? They are Christ's best living witnesses.

13. This being so, it is well to make the most of every period for its own life process. Let the child have its own type of trustful piety. Let adolescence go through its own experiences and indispensable apprenticeship. Only let us be sure that its time of storm and stress and great upheavals results in its adoption of Christ as hero and master. Let the hour for social clubs and brotherhoods bring it within the gates of the Church and to the Communion Table. Its young blood and bounding life and romantic ideals will all contribute to the Church's manifold experience. For instability there will come

stability ; for unholy lusts will come pure passions. Young manhood will rise into maturity. Wild oats will not be sown. But the gracious seeds, planted in childhood, will ripen into a rich harvest of Christian virtues. Our youths will grow in grace and in the knowledge of their Lord and Saviour, Jesus Christ.

NOTE.—In favour of the contention of the previous pages, I quote the following as to what constitutes genuine religious experience. "There are unquestionably large numbers of people who have never *consciously* undergone any transcendental experience whatever . . . never been converted in any catastrophic sense, never lived through a whole hour which they could subsequently isolate and say of it, '*then* and *there* and *so* a Higher Power had me in its grip. . . .' To say of such persons that they have no spiritual experience would be ludicrously untrue. They have. And it is a real and formative factor in their lives. They would cut out their tongues rather than deny it" (*Recent Psychology*, by Cyril E. Hudson, p. 111).

The danger of Subjectivity and the new tendency to identify Christian Experience with certain psychological phenomena in the works of Starbuck and others is wisely set forth by Principal Barry of Knutsford in *Christianity and Psychology*, ch. vi. He laments the growing tendency to turn away from scriptural truth and doctrine to the autonomy of faith and experience. "Religion comes first and theology afterwards is one of the passwords of this modern attitude. . . . It is the experience which matters, and doctrine is measured in terms of its "prayer value" as witnessed to by a hundred generations. . . . But a thorough-going subjectivism reduces the world to crass superstition."

## CHAPTER VIII.

### CONVERSION AS A CRISIS.

1. With many people repentance culminates in a very distinct crisis. It constitutes such a deep emotional experience that they cannot speak of it as a normal growth. It may have come at a later period than adolescence. As in St. Paul's case, it is more marked by the supernatural than by the natural. It is the culmination of a time of great heart-searching and revulsion from previous habits of life. Repentance for sins, or disgust with society, or weariness with the world, or fear of the future, may be the prevailing motives. But these are not exclusive. And any one of them may bring about the spiritual crisis.

As a rule, priesthoods and liturgical churches favour the method of growth in grace. They depend more on parental training and catechumen classes. Professor James seems to think it may be a matter of race and of soil, the Latin races favouring the gradual process, the Germanic races favouring more intense experience. This latter type is seldom or ever met with in childhood. It is an experience of adolescence or of later years. St. Paul's conversion is the outstanding example. Several instances of it occur in the Acts of the Apostles. St. Augustine has given a very faithful account of the spiritual agonies he endured, and of the words of St. Paul's Epistle that opened for him the gate into light and peace.

It came to Oliver Cromwell with such a distinct call that he felt he was chosen to a great work of patriotic leadership. Thomas Carlyle, though in remote language, is believed in *Sartor Resartus* to describe the change in himself as a new sense of power by which he could defy the works of the Devil. President Lincoln's experience was not less distinct. He was persuaded by a God-consciousness within him, preparing him for some great duty that awaited him. In each case the conclusion differed. But the experiences concurred in the revelation of God as a living Person and a supreme Will, close at hand and compelling the reluctant soul to a definite duty. St. Paul is here the type with his instant surrender and his eager question, "Lord, what wilt Thou have me to do?"

2. The admitted fact that many do not go through this crisis need not make us doubt the reality of the experience. Professor Drummond knew only the twilight dawn and the peaceful entrance. And when his biographer, Professor G. A. Smith, asked him if he had experienced a sudden conversion, he said, "No; I cannot say I did; but I have seen too many such ever to doubt their reality." [1]

In Dr. Starbuck's *Psychology of Religion* the treatment of the subject hinges on the division into "Conversion" and "Lines of Growth not involving Conversion." But this limitation of the term to one side of the experience is not justified by the facts adduced. Both, as we said in a previous chapter, cover a fundamental and real experience. Both set forth the fact that God has come into the life, that a new and dominant affection has got hold of the focus of consciousness. In real life the experiences frequently shade off into one another. Our

[1] *Life of Henry Drummond*, p. 40.

study of this latter type will convince us of their close connection.

The Evolutionist may insist that the quick transformation of a life, which the preachers of an earlier time looked for, can have no place in his scheme of things. But the more recent teaching of evolution admits that forces do not move at one uniform rate, but sometimes by sudden leaps. Sociology assures us that in the progress of peoples there may be, as at Worms and in Scotland of the Reformation days, the sudden outburst of pent-up forces that sweep all before them. There are many instances of social processes maturing subconsciously in a nation and eventuating in results of which they then become clearly conscious. It is so with individuals as with Society. Dr. Wm. James, in his Lectures on Psychology, calls this "the pulling of the trigger" in human consciousness. Dr. Carpenter calls it "unconscious cerebration." There is an incubation of motives deposited by experience. The mental and spiritual work goes on out of sight for a time. Then the old equilibrium is upset. Some decisive element combines with the individual will. The trigger is pulled and the powder is liberated. But, carrying out this figure, before the explosion there was the loading of the Consciousness through many weeks or years. The magnetism of a speaker or the contagion of the religious mass brought about the heave of emotions that resulted in the spiritual climax. Mental processes that moved at a snail's pace came to a head in a single day. One swift determination brought long brooding to action. Present-day Psychology has caused this return of emphasis now given to the sudden conversion. The same psychological experience which it sees in the solution of mathematical problems—the stage of mental effort followed by one of rest, through the sudden

revelation of the solution of the difficulty [1]—it sees in the solution of the spiritual crisis.

3. In this process of conversion three factors are almost always to be found. First, a period of much mental distress and sense of sinfulness, a time of introspection and anxiety, a state of great dissatisfaction with self, often leading to much depression of spirit. After this short or prolonged period comes the climax or culmination point, at which doubts are solved, darkness disappears, inhibitions are overcome, and the convert steps out into light and liberty. The dualism that divided the life passes away. Under the sense of God's great love and forgiveness through Christ, it is unified. Estrangement from God's presence is followed by a sense of His nearness and love. The convert feels that he is reconciled to God in Jesus Christ. He enters upon the third stage of experience—joy and peace in believing.[2]

4. The preaching of Wesley and of Whitefield was characterized by a continual aiming at this type of conversion. In the lives of these great evangelists many stories are told of the converts confessing to "an awful sense of sin," "a heart as black as coal," and "a feeling of being damned everlastingly." Spurgeon, the great Baptist preacher, laboured under this conviction of sin for many months in his student days. Professor Coe tells of boys and girls who had magnified small follies into enormous sins, and had confounded natural instincts with the blackest lewdness and vice. Such convictions may come, not only to those who have plunged into immorality,

[1] Cf. Henri Poincaré's experience, narrated in the *Scientific American* of July 1912.

[2] Consult Lecture VIII. of James' *Varieties of Religious Experience*, called "The Divided Self and its Process of Unification."

but to many of the purest and most modest. The life of Fraser of Brea, one of Scotland's finest saints, shows how the most terrible convictions of sin had long kept him away from his first communion. The *locus classicus* of this subject is found in Romans vii. There the Apostle Paul affirms that he does the thing he would not, while he leaves undone the thing he would do. In this lies his sin ; and the burning sense of his guilt is bound up with it.

But in St. Paul's experience the very law that condemns is the law that he approves. He will cleave to that which has caused the cleavage within him. His conscience disapproves of the overpowering sin, and compels him to approve of its opposite. He will, therefore, cling to the very standard that stamps him an evil-doer.

By many sin is little more than the violation of some social custom or the breach of some ceremonial code. And this conception of it reacts on character. For then Repentance loses its force ; it signifies only fear of social frowns. It is little more than a running to cover. While godly sorrow worketh a repentance unto salvation, not to be again repented of (2 Cor. vii. 10). And it brings the sinner wholly over to the side of goodness. It creates in him a religious revaluation of values. It is part of the reconstructive process of Christian character.

One distinguished writer, F. W. H. Myers, has called Conversion merely a "change of ethical standpoint." It is such ; but it is much more. It includes the birth of a new principle. It creates the setting up of a new standard. Above all, it implies the rising up of new and dominant feelings that control and change the whole tastes. And it sets before the mind a new end for conduct. The man comes to love what once he hated ; and to hate what once he loved. He is attracted towards a type of character in

which he "saw no beauty that he should desire it." He accepts an ethical standard which compels him to pass judgment on his previous self. He takes to the harder road; and that because of the very thing that makes the road hard.

Those teachers of Christianity that would lower its standard and minimize its claims make a great mistake. There is no greater need in the Church of the twentieth century than a deepening of the sense of sinfulness. Every Church might well make this a prayer of continuous pleading.[1]

It is said to-day that this sense of sin no longer predominates in modern Christianity. It is true that there has been in some quarters a submergence of Christian doctrine in general culture, and that Protestantism has of late made intellectualism too large an element in its religious life. But culture can never dispense with the healthful operation of the Holy Spirit. And a deep conviction of sin is an experience that brings a lasting benefit to the spiritual life. At the same time, it is certain that in modern evangelical preaching much less emphasis is laid upon "eternal punishment" and "everlasting fire," and far more upon the love of God and the Father's longing for the returning prodigal.

5. The point of transition, the crisis in which the life experience culminates, is illustrated by many stories in the works of Starbuck, Coe, Leuba, W. James, and others. Mr. Begbie in *Broken Earthenware* records very striking

[1] "Lack of the self-criticism which Jesus induces is one of the reasons for the comparative failure of the Church to-day," Glover, *Jesus in the Experience of Men*, p. 33. Cf. A. V. G. Allen, *Continuity of Christian Thought*, p. 303. Dr. Denney, *Christian Doctrine of Reconciliation*, p. 6; *Augustine's Confessions*, viii. pp. 3, 7.

experiences of such conversions amongst the very lowest characters in London. Sometimes it happens in the prayer at a penitent form ; sometimes it is a text left ringing in the ear ; sometimes a verse in the open Bible, such as that which seemed to stand out of the page to Colonel Gardiner ; sometimes a voice like that which St. Paul heard from heaven ; sometimes the exhortation of a preacher whose call, " Look unto Him and be saved," was as the opening of heaven's door to Charles H. Spurgeon. A friend of my own, a late Professor of Theology, when a student at college, one morning opened his Bible at Isaiah xliii. And like a voice from heaven the word spoke to him, " Fear not, for I have redeemed thee ; I have called thee by name : thou art Mine. When thou passest through the waters, I will be with thee ; and through the rivers, they shall not overflow thee : when thou walkest through the fire, thou shalt not be burned ; neither shall the flames kindle upon thee."

My friend was an exceedingly intellectual man, and of a critical turn of mind. His reason was powerful, and his mind lucid. There was no cataclysmic upheaval. He was conscious of no great uprush of ecstasy. It was more like the sudden and instant discovery of a new truth. But the change was utter and absolute. For the first time he was aware of a peace so pervasive that he came straight down to my rooms and told me of it. It had followed a time of much doubt and searching. And he could define it only as a new Birth.

He wanted to know what to do with this new life. So next Sunday he accompanied me with the greatest pleasure to a little service in the slums of the city, and for the first time opened his lips and expounded the gospel to some waifs and strays.

6. At such a crisis there seem to be two very distinct types of experience—one intellectual, the other volitional. The first is as if a veil had been withdrawn that hid the vision. God's love now stands out clear as daylight. Faith springs up without the least difficulty. The intellect is the organ used by the Holy Spirit in this change. "He that believeth in Me shall not walk in darkness, but shall have the Light of Life." The great love of God in Christ gets within the focal point of consciousness and remains there. All doubts are solved. The way of salvation is clear and simple. And the whole will is won over to Christ's cause.

This type of experience in turning to God is described by Thomas Carlyle in his own peculiar way: "It is with man's soul as it was with Nature; the beginning of creation is light." And then, further, speaking of Conversion and of his own wonderful illumination, he adds: "Blame not the word; rejoice rather that such a word, signifying such a thing, has come to light in our modern era, though hidden from the wisest Ancients. The Old World knew nothing of Conversion. Instead of *Ecce Homo* they had only some choice of *Hercules*. It was a new-attained Progress in the moral development of man; hereby has the Highest come home to the bosoms of the most limited. What to Plato was but a hallucination, and to Socrates a chimera, is now clear and certain to your Zinzendorfs, Wesleys, and the poorest of their Pietists and Methodists." Yet at that period Carlyle was conscious of much dragging of spiritual anchors and a wide movement from his home moorings. It was the time of his great unrest and of dissidence from traditional teachings. But he speaks of the experience as "his spiritual new Birth."

7. The volitional type comes to rest by the way of self-surrender. The soul has heard the call, "Let not sin reign in your mortal body . . . but yield yourselves unto God." It has resisted the command and fought against it until brought to its knees in perfect despair. Suddenly the yielding-point is reached, and with the joyful cry the surrender is made. Up to this time Christ has been kept standing at the threshold of the door. Now He enters in and gets possession of the throne of the heart, and reigns without a rival there. Will, Intellect, and Emotions combine in one act of self-surrender.

The self-surrender is a joyous, not a miserable, experience. If it springs out of deep contrition and contains repugnance to sin, it hides also within it a hidden germ of joy. The positive principle succeeds the negative. Consecration to God follows hatred of evil. The narrowed soul becomes enlarged and purified. Contracted selfish aims give place to wide horizons. Luther could justly affirm that the word "repentance," which he once thought to be the most terrible word in Scripture, had become to him a theme for rejoicing. For Repentance moves in a very wide circuit, preceding faith, coinciding with it, and again issuing from it. For real repentance is impossible without some love to Christ. And when love is present, faith is not absent. They are all present in the gladsome experience of regenerative grace. Viewed from the Divine side, it is Regeneration; viewed from the human side, it is Conversion. But it is with the human side that Psychology deals. And on that side it finds the two types we have spoken of.

8. As a rule, the convert of this type is a man of strong will and resolution. Not the phlegmatic, but the choleric temperament favours it. Its heart and soul is action.

The missionary life of activity best suits it. It gave us a "General" Booth and a Salvation Army with "Blood and Fire" motto. This for such men is the real hour of spiritual enfranchisement. For others there may be rites, ceremonies and spectacles, shows, semblances. For them the one thing is action, consecration, and the determination to leaven society with the life of God. The vestments of ecclesiasticism become in their hands bandages for the bleeding wounds of humanity. Such converts make their religion a life of ethical purity and of social service. The yielded life becomes the forceful life. It is plastic clay in the hands of the Potter, and prepared to take any shape that gives it meetness for the Master's use.

NOTE.—The outstanding cases of sudden conversion are recorded by Professor W. James in Lect. X. of *The Varieties of Religious Experience*. He rightly speaks of the help got by many of the reclaimed drunkards in confession at the penitent form. There was little doctrinal theology in their experience. But in each case there was the deep sense of need of forgiveness and of a Higher Helper than man. General Booth of the Salvation Army maintained that the first step in saving such outcasts was to make them feel that some good Christian friend cared for them and was ready to love them and stay beside them. There is a valuable article, with many cases quoted, on this subject by Professor Leuba (*American Journal of Psychology*, vii. 309. 1896). Cf. T. W. Pym, in *Psychology and the Christian Life*, p. 81. Also Barry's *Christianity and Psychology*, p. 86.

## CHAPTER IX.

### CRITICISMS AND EXPLANATIONS.

In the two previous chapters we have used the term conversion in the widest sense of the word. By it modern Psychology denotes those transitions from the self-centred life to the thoroughly Christian life, which are sometimes gradual, sometimes sudden. In either case it is the culminating point of a series of deep spiritual experiences in which thought has been awakened and conscience sharply edged. And the whole experience is, without doubt, the work of the Holy Spirit of God.

1. But just because it is something more than individual betterment, it is often criticized as pure Mysticism. And in this criticism the word Mysticism is a term of reproach. It is a dreamy state of consciousness, ethically worthless.

> "Moreover, something is or seems,
> That touches me with mystic gleams,
> Like glimpses of forgotten dreams."

But the range of mystical experience is very wide, and, as W. James points out, it may follow an upward as well as a downward career. Besides, many people of highly intellectual and rational nature will describe every religious ideal as mystical. The phenomena of grace are never ordinary. They are eminent, extraordinary, and rare. They lie in a course of experience so different from the

ordinary that they may be easily regarded as spiritual aberrations.

2. In *The Soul of a Christian*, Professor Granger says: "The religious life in its private aspect is indeed a mystery and forbids speech. This is why the intrusion even of well-meaning persons in the things of the Spirit is so often bitterly resented. When this reticence is transgressed the soul seems to be wounded." This is admittedly true. But there is a danger in maintaining that the experience of conversion is so mystical that it cannot be examined psychologically, and its causes and effects laid bare. When we say this, we have no sympathy with writers like M. Taine, who affirms that vice and virtue are products just like vitriol and sugar. In conversion the supernatural acts through the natural. True piety lives in a sphere very different from worldly fashions and pleasures; it works from a totally different centre. It yields to God's love without any reserve. It flings itself on His Providence so fearlessly as to appear madness to many worldly minds. "Sell all that thou hast and distribute unto the poor, and come follow Me," was a paradox of Jesus which the wealthy young ruler could not comprehend. The fact is, that one can never understand any deep emotion by standing outside of it. We must have experience of it to understand its compulsions.

3. A supreme affection will very soon convert loss into gain, and will even render safeguards odious. A young lady of fashion marries and becomes a mother. The easy life, the indolent habits, the late hours, are all given up at the call of Motherhood. To her old friends the complete revulsion will appear mystical. All spiritual emotion obeys the laws of its own logic. The abandonment of old habits of life becomes easy when we abandon ourselves to

the remorseless logic of our love for others. Love makes sacrifice a pleasure.

It is needless to say that all birth is mysterious. Yet science has now shown us that all birth processes are controlled by law and not only such as are extraordinary. Similarly, we should not import mysticism into spiritual birth by selecting only the very strange incidents as testifying to the Divine presence. We have most spectacular experiences in other religions, among dervishes, and Hindu devotees; but who would call them more divine than the calm self-surrender which marks the unemotional Christian? All these religious experiences of different faiths are subject to psychological laws. What we want in Christianity is to bring the whole movement under moral law. Nothing moral or purifying may result from the whirling of the dervish or the ecstasy of the Hindu; there is only an increase of nervousness. But we must take care that all emotionalism in Christian conversion brings about improvement of character. The emotions have their right place in religion. But they ought to produce their legitimate reaction in a determination that life shall now be a doing of God's Holy Will.

The best answer to the charge of Mysticism is that the Christian religion has been verified by its practical results. It has made bad men good; it has enabled them to resist the temptations of drink, dishonesty, impurity, and all the vulgar forms of hedonism. The whole history of the Church of Christ is filled with proofs of the reality of this experience. Its fruits cannot be measured in money terms; but the Christian Church knows their supreme value. St. Paul's conversion brought the gospel to Europe with all the blessings of civilization. Luther's conversion gave us the Reformation. The conversion of Wesley and

Whitefield brought an awakening to England which changed the face of the whole country. Mysterious influences followed which have approved themselves to the Church and the world. They have ministered to vital needs. They have supplanted other types of religion by eliminating the unfit and by the survival of the ethically fittest.

If any critic retorts that education, culture, ethics, and all the new agencies that have come with Free Libraries are now sufficient to bring about these fruits, we can only ask for evidence of such an assertion. Who can read the story of the Bowery Mission in New York, or the work of the Church Army in England, or such a book as *Broken Earthenware*, without being convinced that the power of Pentecost, when three thousand souls were converted under St. Peter's preaching, is still present? And where is the evidence that culture will give the poor drunkard his deliverance, or bring deep repentance to the prodigal, or change the low pugilist, or reform the young thief, or out of social broken earthenware even patch together a decent vessel that can hold water? But when men, and women who have fallen from innocence and lived in the gutters of London, are restored to manhood and womanhood, are cleansed and saved and sanctified, is there not ample evidence of the power of God's Spirit?

4. A more frequent criticism of the doctrine of conversion is that it is a well-known feature of hypnotism. "The visionary hypnotizes himself by concentrating upon one point and by inhibiting the processes of supraliminal activity." Ideas and intimations that have been maturing in the depths of the subconscious region come to maturity. Evangelists, it is said, are just hypnotists, and bring about these catastrophic experiences and conversions by hypnotic suggestions, which powerfully appeal to the emotions but

leave the will untouched and the character unrenewed. Psychology has examined these phenomena in this significant crisis of the inner life. This study supports the assertion that not only many elements may rise out of the subconscious into the conscious life, but also that the deliberate purposes of the conscious life may sink down into the subconscious to appear later with startlingly new power.

There is not the least doubt that the presence of a large number of human beings brought together in one place may "produce certain physical effects," as Professor Granger says, "among which is a certain tendency to receive suggestions. . . . The methods of the revivalist are calculated to throw the soul off its balance and to seize it in its moment of humiliating weakness." We admit that this may be true of a certain type of revival meetings. And we are just as sure that we might apply it to some types of political meetings, at which, for Party purposes, the feelings of the audience were deeply stirred and traded on. All kinds of orators will occasionally forget themselves, and will exploit the mass-feeling for their own ends. This is not confined to religious assemblies. The right or the wrong use of it depends entirely on the motive that actuates.

One can never escape social contagion. A multitude always moves us. We know the excitement of the crowd just as well in a large theatre or a massed political meeting or at a crowded University Rectorial Election, as in a religious service. Even the tone of society in a large drawing-room may be full of hypnotic suggestions. I do not think I ever went to London without being conscious of the literary contagion that meets one in Fleet Street or Paternoster Row or in West End Literary Clubs. There

is a contagion in the lakes of Westmorland and the hills of Braemar. The atmosphere there is full of suggestions of a very elevating kind. When therefore the critic says that spiritual excitement takes pathological forms in the crowd and is the product of an emotional atmosphere, the retort is simple. His own spiritual coldness may in the same manner be produced by hypnotic suggestions of the rationalistic society in which he lives. He may breathe it in from the atmosphere of crude hedonism with which he is in daily contact. He may be guilty of the very sin which he sees in others.

But we have no wish to retaliate in this way. We only remind the critic of the duty of using right means for right ends. Further (1) conversions are not experiences only of revival times. They take place quite apart from mass meetings and crowded halls. (2) They are witnessed to by individuals who are not of an emotional or hysterical character. President Finney was a lawyer of a thoroughly logical type of mind. His sermons and addresses are very intellectual appeals. His wonderful conversion took place in his own law office. "The question seemed to be put to me: Will you accept it now, to-day?" . . . I replied: "Yes; I will accept it to-day or I will die in the attempt!" He then went out to the woods and in solitude made the great surrender. Who can call this hypnotic suggestion? (3) Harold Begbie relates many stories of thieves and harlots being changed in the London Mission. They heard the gospel at street corners. Who can assert that London streets are full of religious suggestions? The hypnotism of Hyde Park and Piccadilly is all the other way. The atmosphere is full of the contagion of flaunting vice, of ostentatious fashion, of dissipation and carousal. Yet in that contagion of evil, in the

miasma of the slums, in the atmosphere of beer shops, of drunkenness and of wretchedness, souls have been saved, lives have been changed, and great spiritual upheavals have taken place. These reformed lives are not the result of hysteria or hypnotism. The personal magnetism of a great preacher was not there. "Crowd contagion" does not explain these results. Such critics forget the fact that good forces are contagious as well as evil, and that a rush of tender memories from the past may lead to a sudden resolution, which, by the help of God's grace, puts the climax on months of misery and issues in a changed course of life. The preacher who thus transforms long brooding or deep regrets into instantaneous moral resolutions is doing the very best work that a man can do. The psychologist who takes the trouble to rightly diagnose these experiences will estimate them at their proper value.

5. It is objected that many persons never have any such experiences. But when conversion is rightly used to cover the cases of gradual growth as well as of sudden emergence into spiritual life, the objection loses its force. Every Christian ought to be able to say that he loves God and is sure that God loves him. Otherwise how can he know the peace of believing and the rest of faith? How can he take to himself the words, "I am the vine, ye are the branches"? Surely he has never listened to the sweet invitation, "Come unto Me and I will give you rest," or to the command, "Abide in Me; he that abideth in Me and I in him, the same bringeth forth much fruit." Such a person should see that he does have some experience of the power and reality of religion. His life is too dull and drab in colour to be of much service. It lacks the force of fervency and brightness when it lacks real experience. The religion of to-day is too deficient in the passion, in the heroism and the

certitudes, of the older piety. It greatly needs the practice of the Presence of God, an all but lost art in the religion of the twentieth century.

6. Of course, there are many types of the Christian life. But they all possess sincerity, fervour, and what is called "a sense of God's nearness." One may belong to the active type or to the passive type according to temperament or conviction. But both types have some personal contact with religious reality through Jesus Christ. And all will practise personal communion with God. He that has heard God speak through His Word, or touched His Hand in prayer, or grasped Christ in the Holy Supper, can with truth say he has had experience of conversion. Or if he does not like the word, he can certainly say he knows the reality of religion and he ought not to hesitate to avow, "My beloved is mine and I am His." Practically and in the eye of the world he does avow it by every approach to the Holy Table. He has named the name of Christ and he should know that he is a Christian. A Christian is one that knows Christ, loves Christ, is like Christ, and acknowledges Christ as Lord and Master. Of such believers men will "take knowledge that they have been with Jesus."

7. The question is often asked: Why all this forcing of the pace? Why this aiming at decision on the part of the young? Are not knowledge and instruction all that is required? All that we can humanly do is to plant seed. "I have been sowing seed for thirty-five years," said an aged minister, "and I have never known of a conversion in my church." He spoke with a note of deep concern; and we sorrowed and sympathized with him.

8. The author began his ministerial life in the Barony of Glasgow, assisting the famous Dr. Norman MacLeod.

That great man, author, humorist, orator, Queen's Chaplain, and public favourite, was one whose manse study and whose church vestry were then visited by many a seeking soul. Young men at the university, teachers, editors, merchants, ladies in high society, and poor girls from the cotton mills, I have known them all to be present with Dr. MacLeod. Most of them went away with their difficulties removed, with light on their faces and a new certainty in their hearts. Dr. MacLeod once said to me, "I am not one of your revivalists, but I thank God there has been a quiet revival going on in the Barony ever since I came to it. I count these people the seals of my ministry." A ministry without seals is lacking in concurrent testimony. St. Paul said of the Corinthians: "Ye are our epistle, known and read of all men." And to Timothy he addressed the words: "Do the work of an evangelist; make full proof of thy ministry." The preacher should often be the evangelist. While he carefully feeds the flock he will also think of those that have not yet entered the fold. An active ministry will be an aggressive ministry. It will think of those outside the Church as well as those inside. It will have the missionary spirit. In making full proof of its sincerity it will do the work of an evangelist.

9. Who ever heard of a farmer content with sowing and never reaping? Who ever knew of a worthy teacher who did not look for results in his pupil's after-life? Preachers and parents should work distinctly for fruit and not be content with merely imparting religious knowledge. The first heresy that troubled the Church was a consequence of this purely intellectual interpretation of Christianity. The Gnostics who vexed St. Paul held that their faith was just a form of knowledge. What was once heresy has not infrequently been baptized orthodoxy. To affirm that

knowledge is the essence of faith is to be a Gnostic. We do not wonder that Dr. Martineau said, "For much of the Agnosticism of the age, the Gnosticism of theologians is undeniably responsible." [1] Professor Peabody of Harvard has called Hegel "the prince of Gnostics," because he affirmed that "religion is a knowledge, reached by finite spirit, of its real nature as infinite Spirit," which is just another way of saying that those who are not intellectual geniuses are outside the circle of elect souls.

10. On the other hand, to Jesus the intellectual errors which appeared harmful were those of hesitating doubt and weak faith. The sceptical Thomas was not rejected; but he was bidden not rest in his doubts. He was finally brought to the test of a real experience. The evidence of the resurrection doctrine was put before him by Christ. His decisive crisis came. Thomas stepped out into certainty as he uttered, "My Lord and my God!" And it were well that parents and teachers should remember the command of Christ to the doubting disciple, "Be not faithless but believing," and should repeat it to the young.

11. Some conclusions can be drawn from the foregoing. (*a*) It is never wise to force the pace of the soul as it draws near to God. All exaggerated excitability means a loss of complete control of self which is essential to well-balanced Christian character. Nothing of the nature of hysteria should be associated with holiness. The Christian life is a healthy and continuous growth in grace, It is not one of spurts and starts. "The path of the just is as the shining light that shineth more and more unto the perfect (meridian) day."

(*b*) An all-round Christian character is the ideal. The unbalanced nature runs to extravagances. The mystic

[1] *Study of Religion* (1888), ch. i. § 11.

is apt to mistake emotional rapture for divine communion. The æsthetic worshipper finds much pleasure in lovely pictures and beautiful music. But when these are kept apart from active service, they may even weaken the character while they develop many gratifications of taste.

(*c*) Emotion is a very necessary part of religion. It gives richness, colour, and enthusiasm. But it is also a perilous element of experience. And a constant delight in the sensuous, the artistic, the emotional, may attenuate the Christian fibre and may bring into the Church a new wave of paganism.

(*d*) According to the New Testament, the centre of religion is neither in the intellect, nor in the feelings, nor in the will. It is in the heart, which, according to Biblical psychology, is the centre of the whole moral nature. "Christ dwelling in the heart by faith" will clear the intellect, purify the emotions, guide the will, give poise, simplicity, and stability to the whole life. Then divided aims will cease. The double standard that creates doubt and duplicity gives place to the single eye that fills the body with light. Uncertainty of direction comes to an end. The will is braced to obedience, and becomes one with the Will of God. On that experience is based the assurance of faith.

NOTE.—By some this will be criticized as going beyond the bounds of orthodoxy. For such there is a fitting answer in the *Westminster Confession of Faith*, ch. xviii. "Such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in a state of grace. . . . This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope; but an infallible assurance of faith, founded upon the divine truth of the promises of salvation, the inward evidences of those graces unto which these promises are made, the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God, which Spirit is the earnest of our inheritance, whereby we are sealed unto the day of redemption."

"In public opinion there is something which is not praise or blame, and this residuum is mass suggestion. It is something entirely different from the tyranny of the majority."—PROFESSOR Ross on Social Control.

## CHAPTER X.

## PSYCHOLOGY OF RELIGIOUS MASS MOVEMENTS.

The nature of the strange influences exercised by the multitude upon the individual has only recently been psychologically examined. It is a feature of mass meetings of every kind and is not confined to religious bodies. In these, very striking psychical experiences have manifested themselves. There is no doubt that whether in a theatre or political meeting or a Christian church, the mass of human beings is a powerful means of multiplying emotion and promoting conviction. Many pages of history bear records of the phenomena.

1. Never in the history of the world was the influence of the crowd so manifest as in the Crusades. Peter the Hermit went through the villages of France preaching in the open air to the people of their duty to rescue the Holy Sepulchre from the grasp of the cruel fiends who were desecrating the Holy Places. The most extraordinary enthusiasm was roused. The Pope called a large council at Clermont. The pent-up emotions of clergy and laity found vent in shouts that rent the air, of *Deus vult.* "The Lord has willed it" became the rallying cry. Hundreds and thousands responded to the summons. Women and children joined the armies that left their homes and set out for Palestine. The very children begged and cried to

be allowed to join the processions; and many of them actually crossed Austria and entered Greece, only to perish or be sold into slavery. Within two centuries seven Crusader armies started from Europe. In this case a lofty religious idea stimulated; the rescue of the Holy Sepulchre seemed to them to be the victory of Christianity over the Infidel. The words Sepulchre and Jerusalem roused old trains of emotion. All inhibitions were forgotten; and there was the deep satisfaction of the gregarious instinct.

2. There is no doubt that this same influence of the crowd was a powerful factor at the time of the Reformation. Men's hearts were then stirred in a most wonderful manner. Certain ideas, political and religious, seized hold of Germany, Holland, England, and Scotland. They penetrated whole nations. Appeals from pulpit and platform thrilled the crowds and moved them *en masse* to the work of throwing off Romanism and accepting the forms of Protestant faith. In the lives of Luther and Knox one may read of the manner in which these men stirred emotions and made the people's hearts vibrate like harps struck by skilful players. In Scotland the Reformation was of the nature of a great religious revival. Lairds and laymen, aristocracy and democracy, alike responded. When Knox preached in St. Giles we hear about hushed crowds, bated breath, and people jumping to their feet, overpowered by their feelings.

3. Since the Reformation, in Protestant countries revivals of religion have taken place in which the influence of the mass and the suggestibility of the crowd have often been manifest. Some Churches have favoured them; others have condemned them. Often the word "revival" carries with it a bad connotation. There is no doubt that some of the methods employed have been injurious to

the stability of character and to mental independence. Revivals are entirely foreign to the methods of the stronger Churches, who condemn them, and yet, without such help, produce fine specimens of Christian manhood. In many revivals the results have been very disappointing. Professor Starbuck has collected statistics in the United States, and finds that a large proportion of those who made a profession have afterwards fallen away from it. When calm thought succeeded overpowering emotion, many were ashamed of what they had done. F. M. Davenport quotes some extraordinary cases of this kind. He points out how the experience frequently reacted and caused deep chagrin and humiliation to those who had made a sudden profession of faith.[1] What has Psychology to say about this ?

4. It is agreed that in these revivals the suggestibility of the mass is a powerful factor. Very few can resist the atmosphere of a crowded religious meeting. But the same thing can be said about every kind of crowded assemblage. The politician often makes use of this psychical fact for party ends. We have ourselves seen its effect in the tremendous enthusiasm generated at some large meetings in 1915 for recruiting young soldiers. The whole question is as to the ends desired and the best means to be employed. If the motive is good, there is no reason why the suggestibility of the mass should not be made use of by the speaker. The atmosphere of the crowd promotes attention, excites interest, multiplies the emotions, and does not necessarily inhibit the working of the intellect. Therefore it may be rightly or wrongly used.

Where the excitability of the congregation is such as to drown the mind in the rush of feeling, then without doubt hypnotism occurs. In the accounts of camp meetings of

[1] *Primitive Traits in Religious Revivals*, p. 226.

Negro "experience services," American psychologists affirm that the methods of hypnotism have been closely followed. Even those entirely standing outside the range of the speaker's voice have felt the magnetism of the mass. Davenport says: "They displayed tremulous emotion in every muscle of their brawny faces, while the tears coursed down their wrinkled cheeks." Every mental process seemed to be inhibited in the huge flood of emotion that engulfed the audience. Such a use of hypnotism is regarded by Psychology as hurtful and unjustifiable. Among negro races and low-caste peoples of India and other lands it may be unavoidable. It has often resulted in disastrous consequences to them. Methods less undesirable may yet be found to succeed as these races rise in the scale of intellect. When such peoples, with their peculiar temperaments and inherited traits, have been benefited by a good education, their conversion will be followed by better reactions.

5. In discussing this much disputed subject, two questions of a practical character should be asked: (1) Is the good done to those whose after life exhibits the reality of their conversion greater than the harm done to those who fall away from their profession?

(2) Is it possible to have a thoroughly wholesome type of revival that shall produce by sane methods healthy and sound results?

6. As to the first question, Psychology is not yet agreed. It certainly does condemn hypnotic methods. But by that it means much more than mere suggestion. When a revivalist, with a powerful glancing eye and vivid descriptions of hell-fire, overpowers his audience, blinding their reason while stirring their emotions, his methods are altogether wrong and the consequences will be a morbid

and unworthy type of religion. On the other hand, the best orators have unconsciously used a healthy sort of hypnotism. No one who came under the powerful eye of William Ewart Gladstone, and was thrilled by his splendid voice, can deny that the orator's influence was akin to the hypnotic. We students went to hear him in the Edinburgh Corn Exchange on one of his great campaigns. We were opposed to his general politics, but that night we were simply carried off our feet and cheered the orator to the echo. The whole speech looked very different next morning in the cold columns of the newspaper; yet one never heard of hypnotism in connection with Gladstone. If such a thing was in the air of the Corn Exchange, Edinburgh, it was something which belongs to all first-class oratory. The negro preacher is often eloquent, and may have his share of it. Our Knoxes and Whitefields and modern revival preachers have doubtless exercised this influence. We have listened, during revival seasons, to D. L. Moody and Dr. Wilbur Chapman of America, and felt that no great moving oratorical influence operated, and that nothing approaching hypnotism was present. In contrast with Mr. Gladstone they were even tame. Yet, the awakening of 1874 under the former moved England and Scotland, benefited all social rescue work, and sent hundreds of young men to the home ministry and to the foreign mission field. These are indubitable facts. Eloquence is a God-given talent. Why should it not be used to stir the thought of the careless, to arrest the sinful on their downward career, and to bring the captives of Satan into the captivity of Christ. That is the noblest end that it can serve.

7. These times of awakening are criticized severely, because they are only occasional and passing. It is

affirmed that this periodicity is dishonourable to God whose Spirit is always with the Church to guide and inspire. But if periodicity here is derogatory to the Almighty, what shall we say of all seasonal changes—of spring, with its rush of life following winter, and itself followed by growing summer and ripening autumn? It is the same in the varied progress of a nation's historical development. Our last fifty years have seen more awakenings in Science than the previous nineteen hundred did. The mental tides and moods of the Renaissance of the nineteenth century were part of God's ways. And in the economy of grace, Pentecost and the Reformation were not less useful to quicken the Church and store her with spiritual energy, and fill her organizations with glowing vitality. They were grand spring times of renewal. And who shall say that we do not need them again?

"God is eternal and immutable," says Dr. James Martineau. "If by this you mean that there never was a time and nowhere is a place empty of His agency, it is most true. But if you mean that His agency is everywhere and always equal—that it cannot be encountered more or less—that it is the same in the life of an archangel and of a stone—you give expression to the largest falsehood that can be framed.[1] These intermittent tides of the Spirit are not the proofs of human weakness, but signs of the presence of Divine Power. As between the striking of the chords many minutes of silence intervene, it may not be otherwise in the chronometry of the Church of God. . . . Whatever He may be in Himself, His manifestations to us do not lie still before us in the sleep of a frozen sea. They break out of his motionless eternity;

[1] *Hours of Thought*, p. 13.

they sweep in mighty tides of Nature and of history with flux and reflux. They are alive with shifting streaks of light and gloom, and have the changing voice of many waters. And the clearer and more spiritual they are, the more marked is their fluctuating character; they affect us not as the height of noon or the dead of night, but as the quick flushing morning or the tender pulses of the northern lights."

It is not the occasionalism of times of awakening that brings shame to the Church. The shame attaches to the people who need to be awakened. The charge should be made against the dearth of the piety which has fallen into deadness. If all the ridicule which is cast upon a revival were only cast upon the cold and worldly Christians whose religion requires so much to be revived, it would be more rightly directed, and might be efficacious. When men's hearts are cooled cinders while they ought to be glowing coals; when sloth and worldliness have taken the place of sanctity and consecration, let the fault be laid on these sins. And at the same time let prayer for a revived religion be constant. It is because of the fickleness and feebleness of Christian faith that a time of reviving is made so urgent.

For the many extravagances of some types of revival, Christian Psychology has no favour. It knows that excited emotions are soon exhausted, and should not be continued. But it also pronounces on their value when they are rightly directed to moral activity and help to quicken the slow pulse-beat of the spiritual life. It is in times of high feeling and excitement that many of the noblest resolutions have been made and the grandest actions have been performed. Whether in Churches or in nations no great and permanent change has ever been

effected apart from deep emotions. This is but to state a psychological commonplace.[1]

8. Is it possible to have a right revival? And is it desirable? To the first question, Psychology, I believe, will give an affirmative answer. It studies human experience of every kind. It examines the uneasiness produced by repentance and the sense of wrong-doing. It goes on to study the solution of the difficulty in our deliverance from the sense of wrongness by our faith in a higher Power.[2] It believes these psychological phenomena "possess enormous biological worth," and that spiritual strength and higher life increase in the subject who has them. It therefore favours such days of spiritual visitation. It gives us reason to believe that the Holy Spirit still broods upon the world and longs to find a home in our humanity. It justifies for right purposes the stirring of the emotions and the awakening of instinctive and deep-seated impulses. If the masses can be stimulated to the best reactions, it is impossible that they should be without high states of feeling. "The sight of luscious fruit, when one has an appetite for it, makes the mouth water. Similarly the symbols of an infinity may increase the heart-beat and deepen the breathing, while pictures of suffering innocence throw one into attitudes of open-handed helpfulness. . . . Emotions commonly aroused in revivals are those of fear, pity, and love."[3] Religion rightly understood is the highest form of the social consciousness. If revivals are so conducted as to elevate the people's morality and pro-

[1] We have recollections of the excitement that marked the revival of 1874. It was at the time much criticized. But to our personal knowledge in lengthened pastoral work, it was justified by results of much value to the Church.

[2] W. James, *Varieties of Religious Experience*, p. 508.

[3] Ames, *Psychology of Religious Experience*, p. 331.

duce better types of character and stronger personalities, then, from the standpoint of social values and ideals, in the judgment of Psychology they are justified.

9. Is it desirable to pray for and work for a revival? The answers will be various according to education, church-training, personal habits, and experience. To a revival of true religion it seems to us there can be no solid or reasonable objection. Merchants in dull times hope for a revival in trade. Students long for a revival in learning. Artists cry for a revival in art. Why should not Christians pray for a revival in religion? In times of sickness we take a tonic and feel revived. In the present dearth of spiritual life the Church is justified in praying that she may be quickened. "Quicken Thou me according to Thy Word"; "Quicken us and we will call upon Thy name"; "This is my comfort in my affliction for Thy word hath quickened me." All these point to a desire for a revived spiritual life. All religious organizations have in view a higher spiritual vitality as their chief object. When this end is not attained they believe they have missed their mark. It is towards a religion of higher life that all the best Churches are striving. Only this can meet the deepest requirements of the time. All Churches, sacramental, intellectual, and orthodox, are converging to this point. They are making room in their systems for the operation of the Divine Spirit in a real and living religious experience. Therefore, when this experience comes to them by some unusual outpouring of the Spirit of God or some sudden awakening of the community to a sense of Divine things, they should not be jealous of its sway or suspicious of its freedom and spontaneity. The Church must not forget that once it stoned its prophets and afterwards built splendid sepulchres over their graves. She discovered

that these saints and prophets worked for a revived religion and suffered for their superior spirituality. The Church that prays for a true revival simply desires that the mission of Christ should be fulfilled. "I am come that they might have life and might have it abundantly."

10. Such a revived religion may follow different types. Some will desire that it should take its rise in sacramentarian forms and issue in a fresh reinforcement of that form of faith and worship. Others will desire that intellectual impulses should inaugurate clearer religious thought. A third section affirm that our hope lies in the reviving of Natural Religion. They feel that in the recent war-time new pulses of emotion were stirring, new thoughts awakened; religious instincts burst into life; and "the cry is for an immanent God, for the cultivation of man's religious sense." [1]

All these views may have some part in the reconstruction of the Churches. But we think the signs of the times point mainly to a higher Christian life, with a real experience of regenerative grace, which will perfect every other means of approaching God. Such an abounding life will make use of Sacramentalism, of intuition, and of natural religion; it will include them all and fulfil them all. The piety and fervour of Methodism, the inward light of Quakerism, the quickening that came to the Church of England through the Oxford Movement, were all early attempts and essays of the spirit of religion breaking through arid tracts of formalism and deadness. We now want a religion of life—a widespread outpouring of the Spirit of Christ, in which all types of Christian character may find unity, help, brotherhood, and inspiration.

11. The careful study from a psychological point of

[1] Wells, *God the Invisible King*, ch. i.

view of the phenomena of great awakenings and religious mass movements convinces us that the Church of God needs them and should make use of them. There is no apparent reason why they should not associate themselves with the highest social values and the most universal social needs. We grant that where unlimited sway of feeling has reduced to nothingness the reasoning faculty, violence is done to the best attributes of human nature.

But it is just as true that in these awakenings interest in religion has been aroused; decisions in favour of a Christian life have been made, and new and strong impulses towards a higher life have been received. Many have gained through them great accession of spiritual power and healthy influence.

12. In the past these movements have been associated with some undisciplined impulses. In the future, with the knowledge which we now have of their methods and results, there is no reason why the hurtful elements should not be expelled and the healthful factors retained. We can picture for ourselves a Revival free from the foolishness and errors of the past, and one which does no violence to men's best feelings and sanest judgments—one entirely after the pattern of Pentecost and the mind of Christ.

13. Such a Revival would appeal at once to man's threefold nature. It would seek to illumine his mind, to quicken his emotions, and to train his will to instant obedience in Christian service. It would maintain the balance between instruction and feeling; not permitting emotional excess to obscure intellect, and not permitting intellect to quench or deaden emotion. It would give us an age of the supremacy of the Spirit which would supersede the present supremacy of Sensuousness. Scripture

abounds in intimations of a coming day of which this will be the great outstanding feature. It will be a day full of joy and blessing, of spiritual power and perception. Illusions will vanish before it. The old experience will still be there. There will be deep repentances, wonderful conversions, the fervour and glow of young piety, startling disillusionments. The worldly world will look on and wonder and say as at Pentecost, "These men are full of new wine." And the modern preacher will be content to reply, "This is that which was spoken by the prophet Joel; it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

14. If Pentecost was the prototype of all true religious quickening and spiritual aliveness, is not such an awakening to be desired? Will it not help to produce that type of universal man who is to be the crown and the consummation of human development? It is a mistake to treat this as an idle dream. It is the sober and serious prophecy of our greatest seers. They have caught far-off gleams of the symmetry and poise that are to be man's heritage when he rises to this spiritual height. It may not have occurred to us to regard as genuine these potentialities of man's spiritual nature. But the scope, the discipline, and the methods best adapted for such model awakenings form an intensely interesting study. Such times of awakening are to be welcomed. Such a Revival would renew the Church and reinforce her spiritual life. It would give a demonstration to the world such as we have never seen of the possibilities of human nature under the teaching and guidance of the Spirit of God. We should

see a return to earth of the Church of Pentecost ; a living church, a loving church, a liberal church, a sacramental church, a praying church, and therefore a growing church, "and the Lord adding daily unto her those that were being saved" (Acts ii. 47).

NOTE.—This subject has of late received much attention under such headings as "The Group Mind," "The Herd Instinct," "Thinking with the Crowd." Independence of thought is contrary to the instinct of the herd. But when the movement is towards a lofty end, the instinct is helpful to action. Sociology recognizes that this "Gregarious Instinct" is of the very greatest social importance. Francis Galton (*Inquiries into Human Faculties*, p. 72) has given the classical description of its crude operation amid herds of oxen and bison. The fear known as agoraphobia seems to result from the morbid working of it. The sight of a human footprint to Robinson Crusoe kindled the instinct into excited experiences. Different theories as to its working are discussed by Dr. MacDougall, Le Bon, Boris Sidis, and Dr. Rivers ; the latter holding that the chief mechanism is suggestion, and that it lies behind tact and thought-reading. The emotion of fear greatly stimulates the gregarious impulse. It largely accounts for the drift of the population from the country into cities. In Australia one-half of the population lives in a few towns on the coast. In Canton, New York, and London, the inhabitants are densely crowded in unhealthy streets and cannot be got to leave them.

"Ye are my friends if ye do the things which I command you."
—St. John xv.

## CHAPTER XI.

### PSYCHOLOGY OF SAINTHOOD.

To the modern mind Sainthood is a perplexing problem. The ideal man of to-day is not an Ascetic. He must be in the world and not out of it. If the term Saint is to be retained for the best type of Christian, what is that type to be? Is it possible under present conditions to produce lives that can be called saintly?

1. None of us can withhold an admiration from real Sainthood. The idea of it has persisted throughout all history. The word is found in almost every language. Who does not love to keep All Saints' Day? The words of Russell Lowell ring true to our feelings:

> "One day, of all the days the crest,
> I, though no Churchman, love to keep.
> All Saints'! The unknown good who rest
> In God's still mercy folded deep.
> The bravely dumb who did their deed,
> And scorned to blot it with a name;
> Men of the plain, heroic breed,
> Who loved Heaven's silence more than fame.
> Such lived not in the past alone,
> But tread to-day the unheeding street;
> And stairs, to sin and famine known,
> Ring with the welcome of their feet.
> The den they enter grows a shrine,
> The grimy sash an oriel burns;
> Their cup of water warms like wine,
> Their speech is filled from heavenly urns."

2. Sainthood stands for the concrete embodiment of the spiritual in humanity. It is found in the great men of the Old Testament—Abraham, Moses, Samuel, David—and in seers and prophets like Isaiah and Amos. In Jesus Christ we have the One Life of Supreme Spirituality and Sainthood. In the Epistles of St. Paul and of St. Jude the members of the early Christian Church are called Saints. Miserable specimens as some of them were, the idea of Sainthood had taken hold of the Church.

3. In course of time, however, new types of Sainthood intruded into her pale. With the cult of the anchorites came Asceticism. Men ceased to fight against worldliness, and retired into deserts and caves. Sainthood was to be reached by starving the body and almost dehumanizing humanity. Anything more inhuman or abhorrent than the life of Simon Stylites could not be found. They gave us a splendid lesson of superiority over fleshly desires, but in a way that we do not admire. Many of the hardships were so unnecessarily self-inflicted as to make us doubt the sanity of some saints. The Roman Catholic Church condemns itself in not discountenancing such biographies as those of the strange Curé d'Ars. It were wiser for it to stand by the lovely example of a Madame Guyon. Her life, without any miracles, is in the highest degree inspiring. And she remained to her death a true daughter of the Roman Church.

4. For after all that can be said of these legendary accretions, the Saints erred mainly by excess of virtues. Excess indicates want of balance ; and masterful characters easily approach fanaticism. The love of God, misunderstood, may soon dominate and drive out the love of brothers and sisters, and render the Saint a very useless member of Society. One has only to read the life of

Marguerite Marie Alacoque (1647–90) to see how increasingly helpless she became in her convent after her vision of the Sacred Heart. In these days of exact Science and of Social values, we want a Deity of a different kind. Yet with all these excesses of devotion the old saints stood for the supremacy of the spiritual above the physical; and no foolish worship of them by Roman Ecclesiasticism can explain away that spiritual power which they exercised on their contemporaries. We, too, may know this dynamic; it is still with the Church when she kneels and prays for her Pentecostal Baptism.

5. Saintliness has been criticized and misunderstood because it has been mistaken for what it is not. Certainly it is not mere Emotionalism in Religion. It does possess emotional sensibility. But so does Art; and without it there never was a great artist. It is full of religious impulses. But these are of the essence of religion. They are not spurs to a jaded horse; they are not mere forces from without. The saints know not these things. They have the fountain within, ever flowing and overflowing. Theirs is a spontaneous life of devotion. They know in experience the meaning of the words, "I will be in you a well of living water, springing up into everlasting life."

6. Nor is saintliness to be confused with spiritual intoxication. Against some of the so-called saints the charge is justifiable. But it must be remembered that a "genuine first-hand religious experience" (to use a phrase of Professor James) "is bound to be a heterodoxy to its witnesses, the prophet appearing as a mere lonely madman." What appears to be intoxication in a Jacob Boehme is simply love and loyalty carried to an extreme. But the Boehme type is different on the one side from the God-

intoxication of Spinoza, and on the other side from that of the dancing dervish. When devotion is unbalanced it runs into fanaticism. When balanced by reason and intellectual power, like Boehme's, it remains devout. "If the balance exist, no faculty can be too strong; we only get the stronger all-round character. We are proud of a human nature that can be so passionately extreme; but we shrink from advising others to follow the example."[1] Probably this same charge was made against the Ephesian Christians, and was the reason for St. Paul's exhortation: "Be not drunk with wine wherein is excess; but be filled with the Spirit." The former stimulates the senses and deadens the soul. The latter experience uplifts the soul and deadens the senses. The difference is very great. The two experiences are separated by the widest horizons; and really, apart from some external resemblance, they have nothing in common.

7. In recent times Sainthood has taken sacramental shape, and has in the Anglican and Roman Communions allied itself to forms and ritual. In morbid examples, this runs into aberrations of religious sensation or sentiment, perhaps of superstition. But it may have a healthy side; and then it opens the door into the inner shrine of Communion and brings about real spiritual touch with God.

Sainthood is the result of the work of the Holy Spirit. Its strength and fervour are wholly of God. It combines the spiritual and the ethical in one, the being good and the doing good. It possesses religious spontaneity and healthy independence. It can grow in the open air and face wind and weather. It is no hothouse exotic. It gets to God apart from outward means of grace. By an intuition of its own it gains immediate access to the

[1] W. James, *op. cit.*, p. 340.

Divine Presence, and dwells there. It is here that the saint gets the spontaneity of fervour and the holiness of life that characterize him. He lives in communion with God. Religion is the absorbing interest of his life. He knows the trysting-place of prayer. He is in continual contact with Reality.

8. The Saints may well be called experts in Religion. They speak of what they know. They testify of what they have seen. They have knowledge of what has been lately called a lost Art, the Practice of the Presence of God. They are fired with the zeal that springs out of actual experience. With whatever extravagances and eccentricities they may be charged, they brought a passion and a heroism into religion which the Church to-day sadly lacks. Her one great need is spiritual force, and that can be exercised only through saintly lives. That power may manifest itself in various types of sainthood. But its elemental source is in immediate and direct contact with God the Spirit. It will not despise Christian Ethics or Sacraments or intellectual grasp of truth. But it has its own direct way to the feet of God. "There are diversities of operation; but it is the same God which worketh all in all" (1 Cor. xii. 6).

9. The importance of Sainthood consists in the power which it has of leavening the Church with a lofty spirit. Who can turn to the Psalms of the Old Testament without feeling the pulse of his spiritual life quickened? "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee. My flesh and my heart faileth; but God is the strength of my heart and my portion for ever." The words tell of a soul that met with God and knew the inward glow and expansion begotten of that experience. Here is one to whom God revealed Himself,

to whose inmost heart He spoke, in whom He kindled affection and enthusiasm. The same God may also stir latent potentialities within us. We, too, may know Him as a Presence that captures and enthrals.

10. The Saints are often spoken of as Quietists, and their writings are recommended as a cure for nervousness. The term has no doubt a certain application to many things they wrote or said. But how is it that tame quietists have so stirred the Church in all ages and captured the admiration of the most masterful men ? In every century of the Church's history some retiring, unworldly saint has been a forceful personality. St. Augustine dominated the fifth and sixth centuries. The Middle Ages were penetrated by the influence of Saint Catharine of Siena, St. Francis, St. Bernard, and Santa Teresa. Savonarola's example has been an inspiration to Italy ; Tauler and Boehme to Germany. Professor James affirms that their success in this way is not to be measured by their environment and the immediate results of their lives. In that respect we might call St. Paul a failure, dying, as he did, a martyr's death. But " as a leaven of righteousness in the world . . . he is a success. The greatest saints, the spiritual heroes, whom every one acknowledges, the Francises, Bernards, Loyolas, Wesleys, Channings, Moodys, Gratrys, the Phillips Brookses, the Agnes Joneses, Margaret Hallahans, and Dora Pattisons, are successes from the outset. They have had historic vindication and are indispensable to the world's welfare." [1]

11. The saints have another kind of value. The insatiable yearning of the human heart is for perfection. It is the secret source of much of the vague and indefinite pain, the half-realized and half-confessed disappointment

[1] *Op. cit.*, p. 376.

with which we turn away from even our greatest politicians and leaders. Many have written of the Great Man, and articulated for us dumb yearnings that had also been silent. We have not yet found him in the perfect type. But we have seen these saints. We know their failings. Yet we see in them such a victory over selfishness and sensuality, such force of character and love of humanity, such purity and charity and faith, as help us to anticipate yet higher types of the saintly character of the future.

12. In this, too, they help us to discover the true unity of the Church of Christ. We read the life and striking words of Father John of Cronstadt; and at once we realize we are one with the great Greek Church in Russia. We hear him tell of what prayer has done for him and how again and again he waited for and got the wonderful answer. And when he calmly writes down, "This is my experience," we realize our oneness with that saint of God in the essential life of Communion.

Or we open the life of Madame Guyon, one of the finest and rarest specimens of saintly purity in the Church of Rome. She seeks the aid of a priest, who bids her look within and not without her for the Presence of God. And when she writes to say it has changed her whole life, and she finds God living within her, we know this is just John xv. translated, and we are at one with a saint of the Latin Church. The saints get to the heart of religion, where we all meet. At the circumference of the wheel we are so different. But when we follow the radiating spokes to the centre, there we find a meeting-place, a heart-affinity, one Lord, one Faith, and one Baptism. The only way to Church Union in the future is through the example of sainthood. In a holy life we find the essence of religion. In the oneness of experience amid varieties of forms, we

catch far-off gleams of the symmetry and purity which are to be the Church's heritage as soon as she learns to rise and claim it. But ere the germ can mature to fruitfulness, new saints and seers must arise to win recognition and welcome for the new type. When that comes we shall know how to be worthy of the word, "fellow-citizens with the saints and of the household of God."

13. This brings us to the final and most important question concerning sainthood. What is to be the type that will satisfy the future? Anchorites are men of the past age. They served their day; but they do not suit our busy age. The spirit of Christ has entered our commerce and politics and education; men must live the Christ life in the world to-day; in the Here and the Now. Salvation of the individual soul will not satisfy. The renunciation of earthly possessions in favour of future happiness does not meet the ideals of to-day. "The times change and we change with them."

It is true we still read the *Imitation of Christ* and love it. But it does at times go against the grain of Protestantism. We like to see religion taken so seriously. But the book smells too much of the monastery and the cloister. "Why are some saints so perfect and so contemplative? Because they laboured to mortify themselves wholly to all earthly desires." We scarcely here accept the saintly Thomas. There may be much spiritual egoism in the mortification. The saving of self and of one's own soul is not the one and only end of life. Self-realization will be reached only through self-sacrifice. But the former is a worthy end, and the latter only a means to the formation of a manly and useful Christian character. The antinomy of Christian ethics is found in their contrast. The upbuilding of true Christian manhood lies in the right solution of this paradox

of Jesus—the losing of life in order to find it again. "The field of action is not a battlefield where duties to oneself contend against duties to others. It is a field where human life, like other living things, is growing. And growth by its very nature means transmission, expansion, the giving of the root to the stalk and the stalk to the flower, a loss which is gain and a death which is life. . . . The life alike of the corn and of the conscience was, as Jesus saw it, a process of development through service, of self-realization through self-sacrifice. The life that withheld itself was checked and dwarfed. The life that yielded itself was enriched." [1]

14. If, then, the saint of the future is not to retire from the world, nor to think day and night about his soul's salvation, and starve and lacerate his body to sanctify his soul, what is the type of sainthood that will satisfy a twentieth-century saint?

It certainly is not the type of the hero of Thomas Carlyle—the *Strong Man*, after the style of Frederick the Great. A feud has been going on for some time on this point: for the world needs leaders and great examples. It longs for them, and loves them. But are they to be of the aggressive kind of supermen, or are they to be of the non-resistant kind? Is the sainthood to be social or non-worldly? Is it to share the world's goods, or refuse them, and cultivate poverty? Is the present world or the next world to be most in its thoughts? Shall we have a new species of saint in conformity with our conceptions of holiness as wholeness and of religion as "life abundantly"?

15. Without doubt the Deity has no delight in self-inflicted bodily tortures. The low vitality resulting from

[1] Peabody, *Christ and Christian Character*, p. 203.

continued asceticism does not favour a healthy-minded Christianity. The celibate life gives no assurance of the saintly life. We may retire from the world and yet carry our pride and self-will with us. The sainthood of the cloister served its day. But it is not of service to the twentieth century. We want our saints to sweeten our homes, to cleanse our politics, to purify our patriotism, and to sanctify our commerce. They must be prepared to carry their religion along with their rifle, and be knights in the army of Jesus Christ. Loyola's living on crusts and tending the beggars does not sum up our modern conception of sainthood. The Christian State must see that there are no beggars. Life lived on crusts gives no assurance of fine soldiers being either healthy or holy. The Havelocks and the Gordons are to be classed among modern saints. They are after the type of the good centurion of Christ's time. The monkish type is a man of insufficient vitality for life's service. The peril of our present social order lies in the isolation from it of the cultured and the saintly. Wherefore, the saints must be in the world, fraternizing with its workers, co-operating with its captains of industry, cultivating fraternity and equality. There must be no poor of the Bartimæus type. In the great law of equilibration of characters, as in the law of equilibrium of forces, help will go from the strong to the weak, from the saintly to the sinful. The balance of life will be restored, and a sane sainthood will be a powerful agent in that restoration.

16. Two conclusions are clear. (1) The Good Man of this century is not to be of the cloister but of the market and the farm, the manufactory and the Exchange, the fields of battle and the chambers of Politics and Trade, the man of letters and the man of work. There will be a

new crusade, blending the saint and the knight. The new type will regard Holiness as Wholeness. It will not practise useless austerities. It will give itself to joyous and social ministries. It will carry the spirit of the Sunday into the work of the Monday, to sanctify all the week's secularities and make them sacred. Every meal will be a Sacramental Table, every day a Sabbath of rest, every service offered to Christ. The holy man will be an all-round healthy and whole man. The new Hagiology will embrace the men of peace and not less the men who have fought in the war and carried their religion along with their rifles. The crusade against Prussian barbarity should create finer saints than a crusade to rescue the Holy Sepulchre from the Saracen. The cause was loftier and more worthy. The Great War has created such heroes of the faith. They will be among the leavening forces of the future. They will not be celibates of the monastery or nunnery. Sainthood will more and more be estimated in social values. But the great saints will never cease to be of inestimable worth to the world's highest welfare. The next chapter will discuss the subject in the wider spheres.

(2) The saint must be one who in sanity and in service closely follows his divine Master and Model. Jesus knew the mystic rapture of the Transfiguration Mount. Yet in Him there was always repose, stability, and reserve of strength. He was ever at the service of humanity, in the streets of the city, in the villages of Galilee, and by the waysides. Yet everywhere His is a religion of Health and Wholeness, of Life and Life Abundantly. Eminently he possessed "the rectilinear consciousness of life."[1] The more that modern sainthood is modelled after the

[1] W. James, *op. cit.*, note, p. 488.

example of His sanity and serviceableness to men, the more will it gain the universal approval and admiration of mankind.

The Greek Church recently discovered a saint in Father John of Cronstadt. But he was of the most practical kind. His daily life from morning to night was full of pastoral work and social service. "Come with boldness to the throne of grace and ask God for everything you need" was his constant teaching. Many nervous cures were effected by his earnest prayers and consoling messages. He was a Christian Scientist before that name was coined. His life was one of uninterrupted self-sacrifice. His book, *My Life in Christ*, shows him to be a spiritual mystic worthy to stand beside Boehme and Kempis and Rutherford. It has been written out of a very full devotional experience. And many of its paragraphs close with the sentence, "This also is my experience."

Sainthood is discussed at length by Dr. T. R. Glover in *Jesus in the Experience of Men*. His peculiar view of *Sacer*, as almost equivalent to "taboo," will be found in the chapter on the Lordship of Jesus. He finds in the saint one who (1) is Church property, wholly dedicated to his Lord. (2) One who may trust to be kept by the Master, "guarded or kept by the power of God" (1 Pet. i. 5). (3) One who is consecrated. The thought is bound up with *hagios*, the temple servant: "a vessel unto honour, sanctified, and meet for the Master's use, prepared unto every good work" (2 Tim. ii. 21).

"So the Christian *Hagios* is not merely kept as a curiosity laid by, or a fine edition of some rare book, a thing precious but not very useful: he is for Christ's use—not a folio but a pocket edition, in and out of the pocket and rubbing up against everything in it, stained, scarred, worn, and

showing every sign of close identification with the owner —pencilled and corrected in his own hand, thumbed and personal to the last: so Paul conceives of the Christian being identified with Jesus Christ in his work" (p. 181).

NOTE.—Sainthood is nothing abnormal. Rather, the saint is the true Christian "superman" whose nature finds normal and fit expression in the life of prayer and devotion. Clement of Alexandria affirms that "We ascend to the Lord by faith, knowledge, and love, of which the first and last cannot be taught." The great Mystics knew the secret of it, and yet they were not at all pantheists. "Simple people," says Tauler, "speak as if God were on one side and the soul on the other. It is not so. God and the soul are one in the act of perceiving Him." St. Theresa affirms: "The understanding stays its discursive operations, but the will remains fixed in God by love." The Mystics knew the immense power of Attention and of the Will in achieving holiness. They speak much of detachment and concentration of the mind on God and divine things. "When I love God with my whole will, I transform myself into Him and it makes me like Him." "Reason is, or should be, the logic of our entire personality; and if Reason is so defined it does not come into conflict with Mysticism" (Dean Inge, *Christian Mysticism*, p. 341). The most helpful counsels for a saintly life will be found in the writings of Jeremy Taylor, William Law, the late Bishop Moule, and Dr. Andrew Murray.

"Prayer is nothing but being on terms of thorough friendship with God."—SANTA TERESA.

## CHAPTER XII.

### THE PSYCHOLOGY OF PRAYER.

MEN pray because they feel they must pray. They simply cannot help it. The teaching at their mother's knee coincided with the deepest instincts of their own hearts. We have known children who asked God for His help as naturally as they asked their mother for a kiss. Prayer is one of the instincts that refuse to be shut down and subdued.[1]

It demands expression, and it requires training. It is often, doubtless, like that of the Athenians, "prayer to an Unknown God." It is frequently accompanied by strange ritual, as by the prayer-drums and prayer-mills of Thibet, which bring it into ridicule. Nevertheless, to the psychologist these matters are proof of the depth of the instinctive craving for an answer to the cry of the human soul. In studying the fact of prayer, we pay regard to the psychical phenomena of the whole races of the world, both heathen and Christian.

1. It is true that all our instincts may be perverted and turned aside to foolish uses. Yet the instincts remain a genuine part of our innate activities. They aim at the accomplishment of ends, of which they are themselves unaware. Like the makers of our famous cathedrals,

[1] "A history and psychology of prayer would be almost equivalent to a history and psychology of religion" (Professor Coe, *op. cit.*, p. 302).

they " builded better than they knew." They often carry men more certainly to the attainment of the highest purposes of our species than our reason does. The natural instinct of prayer has its history, and its evolution, on which historical psychology has thrown not a little light. It may owe something to hereditary impulse and to national genius. But to a large extent it can be developed by practice.

2. The one outstanding fact for Psychology is that, all the world over, men do pray to some kind of deity. Prayer has been and is a universal practice. The motives may be fear, or love, or a desire of help and favour. Any or all of these may be present. But in the Christian heart finally love prevails. Freud, in his psycho-analysis, dissecting this habit, assumes that the real motive is sure to be the most crude and likest to what works in the savage. Where one of several motives may actuate, Freud selects this on the basis of his theory alone. Such a principle of selection necessarily leads to very arbitrary interpretations of psychical phenomena. Freudian analyses may sometimes be correct. But they seem to deal as much with fanciful as with really actual motives.[1]

Whatever else prayer be, and however motived, it finds its origin in the deepest desires of human nature, and it focuses these on what it deems of highest value. Men have been moved to pray because they believe they may thereby attain the highest ends of life by this means. " Prayer is the vocal expression, or at least the bringing to mind, of the value focus." [2] In the evolution of a Christian life it is always a correlate of the transformed character.

[1] Cf. the criticisms of Freud's Analysis, by Morton Prince, *The Unconscious*, pp. 224–228.

[2] Coe, *Psychology*, p. 302.

3. In the study of religion nothing is of more importance than a proper understanding of the facts of the prayer-life. For our petitions to God may possibly be an expression of the most sordid and selfish wishes; or they may be the outcome of the loftiest and sublimest desires. Certainly prayer is the most essential part of Christian experience. Without it we can never reach the serene heights, where God whispers His counsels and tells His secrets, and our will is easily surrendered to His holier will. If there is any universal consensus of testimony among the saints of the Church, it is to the vast benefit of the practice of prayer. Their peace of mind, their lofty elation, the stirring of their emotional centre, and their sense of the enlargement of life passing out beyond all the ordinary inhibitions of the flesh, and making sacrifice for God a positive pleasure, these are among the most treasured possessions of the saintly life. That elation may be indescribable in words; but once it has come into the soul's experience it can never be forgotten.

4. We do not conceal from ourselves the fact that prayer is often made to an "Unknown God." It is so to-day in many an agnostic's home during the crises of life. "I pray," said such an one, "to the Power that holds this universe and me in its grasp. I know it is somewhere and can probably help me." The Ojibway Indians will cry for protection to their Totem. The Thibetan will multiply his written prayers on the prayer-wheel and keep it turning. The Assyrian cried to Baal, and the Moabites to Ashtaroth. These deities all demanded prayer, and were believed to answer it one way or another. Without doubt it had the effect of helping to free men from what has rightly been named "one of the most pernicious delusions that ever vexed mankind," namely, belief in Magic.

5. Men pray from some sense of inward necessity. This is coupled with the assurance that the need of which they are conscious will in this way, and in no other, meet its satisfaction. They are convinced that in prayer something for their benefit is genuinely transacted. They are sure that they talk to some One, or some Force ; that it is a dialogue, not a monologue ; not solipsism ; not a mere meditation, but an act of communing with one who is willing to answer. It is Sabatier who has said, " Prayer is religion in act ; that is, prayer is real religion."

6. Psychology does not deal with objections to prayer so much as with the fact of it. It is enough that it finds here many spiritual values for the Christian life. It looks at the facts of prayer which are found in the experience of those who live that life. And it asks their bearing upon it, its conditions and its results.

In the Old Testament the value of prayer is well understood. The Psalms and prophetic writings present a high conception of Jehovah. The thought of the spell is absent. And the prophets contend strongly against that weakness. In this connection the language of Habbakuk is noteworthy. " Even though the fig tree should not blossom, nor fruit be found upon the vine . . . yet I will rejoice in God, I will joy in the God of my salvation." The prophetic teaching reached the high conception of communion with God as the best of blessings.

7. With the New Testament and the example of Jesus, the highest stage is reached in the evolution of prayer. No longer are priests named as intermediaries. Every one is welcomed to the footstool of God. The worship is of the spirit and is not tied to place or rite. " Neither on this mountain nor yet at Jerusalem. . . ." Prayer as communion is elevated in the Life of Jesus to the highest

level. He spends a whole night in fellowship with the Father. In the midst of heaviest toil and trials He falls back upon the power of prayer to sustain Him. When the crisis of the Cross approaches, the Communion of Gethsemane's Garden fortifies His purpose. All His spiritual forces are mobilized to meet the supreme trial, and in prayer they find their unification in the words, "Father, not My will, but Thine be done."

8. It may be objected that Psychology has found a new explanation of the prevalence of prayer. "It affirms that its universality arises from the fact that prayer is not the fellowship of man with God, but simply and always communion with his own subliminal consciousness. It is entirely Auto-suggestion." It is simply internal talk with oneself. It is maintained that this explanation honours natural psychological laws. There is then no necessity for the supposition of a God to produce the experience associated with the answer to prayer.

Now there can be no doubt that Psychology is entitled from the human side to state the conditions, bodily and mental, of true prayer. For all spiritual worship is also a mental process, if it is of any worth. And whatever involves mentality must submit to be examined by Psychology. If the verdict is that prayer manifests the psychic phenomena of Auto-suggestion and nothing else, it must be examined on its own merits. It is part of Christian experience, as much as is the sense of pardon through Christ or of peace and joy in believing. If Auto-suggestion is in the one, it will probably be the explanation of all.[1]

9. The scene of the religious battleground is to-day largely shifted. The old attack of the materialists in

[1] Cf. Professor Leuba, *A Psychological Study of Religion*, p. 212.

terms of matter is exchanged for an onset in terms of mind. As the philosophies of Eucken and of Bergson prove, the swing of the pendulum is now in favour of a spiritualistic philosophy; and psychic phenomena take the place of chemistry and physiology. The result is that biology is supreme, and within its area Psychology has a front place. Here also, as formerly, religion has to defend itself against charges of delusion. And Auto-suggestion is pronounced to be the explanation of our belief in the benefit of prayer.

Is Prayer, then, only a purely subjective condition, or is it an effective communication with a Being distinct from the conscious subject? Is my belief in the direct answers to my prayers in the past based on undeniable reality, or does it rest only on suggestions and auto-suggestions of a purely psychical origin? And have these answers a real or merely an imaginary value? The one or the other alternative must be the true one.[1]

10. The popular form of the difficulty is differently expressed. The puzzled believer is supposed to ask the question: "Am I not, in my prayers to Deity, like the boy who kicks his football against the wall and feels it rebound against his own body?" "Is not my experience of the answer to petitions but the rebound against my mind of its own persistency?" If this were accepted as correct, it is needless to say that it would seriously deplete the apologetic arsenal of Christianity and have a most injurious result on our faith in God. Christian joy and assurance would vanish in the bog of self-introspection.

11. Does Auto-suggestion, then, meet all the facts of the case? Does the mind suggest the answer to itself, or was the idea not previously one suggested to the mind?

[1] This matter is ably treated by Emile Boutroux, *Foi et Vie*, under Decr. 16, 1905.

The whole universe is in favour of the latter point. A young soldier, when he went off to the recent war, might have suggested the emotion of patriotism to himself as an answer to the question of conscience about his duty. But most assuredly he would not, and could not, do so unless long before, in his home and at school, the high worth of patriotism had been placed before his mind. The *αὖτος* only suggested the reality which had previously been lodged within it. And in the prayerful Christian the auto-suggested answer came from the previous knowledge of the Divine Father and His love to us. The objective reality was there before the *αὖτος*.

12. The author knew a young man who was redeemed from a life of sloth and gross selfishness by falling deeply in love with a very high-souled Christian young lady. Even had she not been what she really was, yet the idea of womanly goodness, existing long before she was born into the world, was no hallucination. Its objective reality had been found in that young man's splendid Christian mother, one of the finest women in the parish. He had read of it as real in many a heroine of the historical past. That objective reality came to the *αὖτος*. The worth of the experience which changed him depended on the real value of the virtue which produced the auto-suggestion that brought about the young man's conversion.

The motive urging one to prayer may be the suggested hope of deliverance from sin and fear. But the *source* of the idea which gives force to the motive is found in Jesus Christ and in the previous knowledge one has of the experience of others who have found Christ to be a Saviour and Redeemer.

Or, again, the motive urging me to pray may have been a strong desire for a higher life or loftier levels of thought

and service. Here, also, it is more than auto-suggestion that is at work. Behind my experience of answer to prayer lies my knowledge of the Ethics of Christianity, of their working in the lives of others and of the historical Christ as Model and Master. The proximate cause may be said to lie in the knowledge of the Christian Ethic. But the ultimate cause is behind the gospels that give the Ethic—seen in Christ Himself. In Him we finally reach Reality, and he is the living, reigning Christ of to-day, and not a mere voice echoing down the long corridors of the past centuries.[1]

13. Besides, auto-suggestion can never explain the fact of continuance in prayer. Every saintly life, the longer it is lived, finds prayer ever more helpful. What is the explanation? It is found in the region, not of illusion, which is weakening, but in that of resultant power. Illusion only exhausts our spiritual energies. It depresses and it ends in doubt. The power generated in prayer confirms resolution and strengthens morality. All neuropaths, as Professor W. James shows, are pithless weaklings. The men of prayer have ever been the men of power. Our Luthers and Knoxes and Wilberforces and Lincolns practised prayer to God because they had experience of the spiritual uplift and moral force which it yielded. They verified the promise, "My grace is sufficient in thee; My strength is made perfect in weakness." They found that in the very day of their most deeply felt weakness God's grace had, through them, wrought some of its greatest wonders. That was proof sufficient that they were but as wires in the hand of the Divine Telegraphist. They had experience of the Immediacy of Faith. They felt they were in touch with Abiding Reality.

[1] Cf. H. Bois, *La Valeur de l'Expérience Religieuse*, pp. 43–46 ff.

14. The reply to the auto-suggestion theory of prayer may be further enlarged. Not only is the place of prayer the place of power to the individual. It is also the place of a force which generates power in the Church and Nation. The auto-suggestion illusion, we grant, might produce for a time some results in its subjects. *But an illusion in the closet will never produce large results in the community.* Yet the whole history of the Church, since the time of the Prayer Gathering in the Upper Room before Pentecost, has gone to show that prayer is the antecedent and concomitant of the greatest propagating force of the Church. It turned the world "upside down" at the beginning of the Church's history. It wrought wonders at the Reformation, in the revival of Church life in Wesley's time, and in the great awakenings in America and in Britain in the nineteenth century. As Professor Gwatkin says, "this illusion (!) has been the great nation-making, nation-binding, nation-breaking force in history." [1] Christian belief in prayer and Christian experience of its power have created new ideals for the world, and have displaced old and corrupt ideals in the Church. They have produced transformations in social habits that have left their effects on nations down to the present day. The history of foreign missions is full of evidence of the power of prayer over whole races. Such moral forces do not spring out of auto-suggestion. They have their source in something more firm and abiding than subjectivity or the subliminal consciousness. That source is nothing less than Reality. "And the universe backs this experience." [2]

15. It is in consequence of this contact with Reality

[1] *Knowledge of God*, vol. i. pp. 115–118.

[2] R. F. Jones, *Studies in Christian Mysticism*, Pref. p. xxx. Cf. T. R. Glover, *Nature and Purpose of Christian Society*, p. 28.

that Prayer has ever been a spiritual power. By itself in the inner chamber it is so. Still more is this true when in united prayer faithful spirits meet and in unison of heart dedicate themselves to the holy work of Intercession. Prayer thus becomes a form of spiritual energy raised to the highest function. William James recognizes this in his Gifford Lectures. "The fundamental religious point is that in prayer spiritual energy, which would slumber, does become active, and spiritual work of some kind is effected really. . . . Thus at all stages of the prayerful life we find the persuasion that, in the process of Communion, "energy from on high flows in to meet demand, and becomes operative within the phenomenal world." [1]

16. The reality of the answer to prayer brings us to the deeper question, which cannot be discussed here: What is Reality and how may it be known and reached? In a certain sense all is real, auto-suggestions and visions just as much as our everyday experience. Philosophical theories on this point are in open conflict and we avoid them. But Psychology is entitled to its own verdict. It affirms as real such part of our experience as has definite and practical results. It believes that these are real when they harmonize and coalesce with the rest of our Christian experience. What better test of reality could we find? What surer ground of confidence can a Christian man have than that on which he rests his faith in results which uplift his spirit, brighten his outlook, and make God's grace sufficient for all his needs? An experience of prayer and fellowship with God which does this has a most genuine title to the name of reality.

17. Further, it is possible that in the soul's contact with Deity during prayer, God may choose to make the direct

[1] *Varieties of Religious Experience*, p. 477.

answer to prayer His own mode of revealing His will. Every seer and prophet has affirmed this. Why should we to-day deny the objective element in it? Modern apologetic here yields a point which it should never have yielded. We believe the new Psychology will rescue this line of defence from the sceptic and agnostic.

There is in truth no psychological reason whatever for affirming that there is only a subjective experience in prayer. It is usual to classify visions as wholly subjective. Why should there not be objective reality in them if it please the Almighty to make them His mode of Revelation? If that was not so, the Word of God in the Old Testament times is misleading. We do not believe that on this point it is so. The error has been in the defect of the faith of the Church of Christ. Psychology favours the stanza of Faber:

> "Thrice blest is he to whom is given
> The instinct that can tell
> That God is on the field when He
> Is most invisible."

This at least every psychologist is entitled to claim, that it is not for those who never received any answer to prayer to deny the reality of the experience of those who know they have received them. We are not here making use of Psychology to exploit the results of our investigation of prayer phenomena. That is not the mission of the new science.

But it is its part to collect facts about the mind, to investigate the world-wide belief in prayer, and to endeavour to explain it. There psychologists like James and Coe and Starbuck have done excellent pioneer work, for which we cannot be too thankful. The psychologist is interested in everything that can be psychologically justified. The

attitude of scepticism as to its practical possibilities is rapidly giving way, as its results manifest themselves. Religion has many such results. In the experience of the religious man, prayer is a power. The place of prayer is the place of wondrous uplift and stimulus to goodness.

18. Is not this an experience of reality? Why should it not be subjected to calm investigation by this new science? We seek to place no abnormal value on the experience. But its normal value is well worth noting. That is one of the moral and spiritual values which has been long overlooked. Teachers, parents, and even preachers have forgotten it. It may yet be one of the rediscoveries of the twentieth century.

Archbishop Trench voices this experience in a fine stanza:

> "Lord, what a change within us one short hour
> Spent in Thy presence will avail to make,
> What heavy burdens from our bosom take,
> What parched ground refresh as with a shower!
> We kneel, and all around us seems to lower;
> We rise, and all the distant and the near
> Stands forth in sunny outline brave and clear.
> We kneel, how weak! We rise, how full of power!"

19. The secret of *strength of a lofty Christian character* lies in communion. All the saints have sought it. They have learned how to bring to God every sorrow and every secret burden. They can tell Him what they could not speak of to the warmest and dearest earthly friend. And the benefit to the Christian life is very great. (*a*) There is a lasting Friendship established, founded in faith and continued in loving intimacy. This is simply invaluable. It fortifies against trial; it consolidates the character. It produces growing conformity to the image of the Lord.

(*b*) There is gained a growing knowledge of Divine laws and of God's will. That can be acquired only in continuous fellowship. The Christian learns how to walk in the ways of truth; the paths of darkness are revealed more clearly by the light of contrast. And with increasing light comes growing dislike of the principles that rule the kingdom of darkness. (*c*) Fellowship tends ever to lift one up to the level of the Divine Fellow-friend. Here lies for all the secret of Friendship. Ever liker and liker to our Lord we become as we enter into the secrets of His Grace, and feel the uplift of His Great Love. Here a word to the wise is enough. (*d*) All this is a power of character-building. It compels to holy living, truth speaking, superiority to all pride and vanity. Holiness is impossible without communion. And holiness is the one proof of possessing the Christian character.

20. This is the supreme lesson that Psychology enforces. If to-day Christian character is not attaining to the personal level of former days, the means of cure can be found. The life of Fellowship with God points the straightest path to the goal. Let men "pray with the Spirit and with the understanding." Let them follow the Psalmist's example. "Evening, morning, and at noon will I pray." Stated times of devotion will aid the Christian who tries to be always in the spirit of prayer at his work. And it is not to be forgotten that in this we have the help of the Highest. "The Spirit also helpeth our infirmities. For we know not how to pray as we ought. But the Spirit Himself maketh intercession for us with groanings which cannot be uttered" (Rom. viii. 26).

If we have not attained to the lofty level of sainthood, if our Christian personality has not fulfilled its early promise, in all likelihood we have forgotten the power that

lies in prayer. And Psychology is entitled to rebuke the members of the Christian Church who have not made a right use of their highest resources.

21. Further, the Church's forces may be mobilized in another manner of petition. The pressure of prayer may be multiplied by the numbers participating in the united intercession. The Psychology of the crowd has much to say about this phenomenon. When one enters an assembly thoroughly united in one purpose and living in prayer before God, the concentration of many thoughts, many desires, and many wills upon one object is a spiritual force of the most powerful kind. This influence may be abused but it may also be used and has been used for the highest ends. Just as by the force of a public opinion many are kept back from joining a good cause, so by the force of some social connection in prayer men may be lifted over barriers of hesitancy and drawn into the kingdom of God. A Christian congregation is a real suggestive force, "a psychological mass." It makes to every one who enters it an appeal of the most pervasive kind—all the more powerful that it is usually subconscious and reaches one by avenues not open to outward inspection. It touches the deepest emotions, and reaches instincts that may not have felt the power of religious faith for many years.

Psychology now presents to us the proper place and the special value of collective prayer. That force must be reinstated in its proper place in the Church. In all her missions at home and abroad, collective intercession should be used and carefully organized. The lesson of Apostolic times, when the Church of Jerusalem waited unitedly in the Upper Room to plead for the Pentecostal dower, should not be forgotten. Psychology enforces that example of collective petition.

22. In family worship, the same special force is constantly at work and is very pervasive. The children and the whole household subconsciously imbibe the spirit of prayer. It grips and holds the young in after years. The more pronounced this daily experience, the more assured are the subsequent effects. Psychology gives its encouragement here to believing parents to persevere in family worship. It will be the very best part of the education of their home. All the predisposing personal conditions are present. Natural affection, parental love, respect and esteem for parents and elders bring their cumulative influences to bear on the minds of the assembled household, both children and servants. There is an ever-present tendency to suggestiveness and to contagious sensibility of a deeply religious kind. The atmosphere of faith and expectation is created. The influences that mould life and shape character are there daily at work. Emotional states are begotten and maintained in which the seeds of piety easily take root and germinate. It is the soil in which grace becomes hereditary. He who was "the God of Abraham, of Isaac, and of Jacob," will aid every father in founding a Christian family through the wonderfully pervasive and continued influence of household prayers. The days of youth give the parent the psychological moment of highest influence.

23. The force is also cumulative; it increases parental authority. It renders easy all home discipline, which is growing so notoriously infrequent in the homes of the twentieth century—an infrequency largely due to the absence of family worship.

If a decreasing number of children, especially in many well-to-do families, threatens the race-suicide of the most desirable stocks, it is not less lamentable if a more perilous

race-degeneration should threaten the extinction of the most religious stocks of our land, and that the children and grandchildren of our religious leaders should fail to fill their father's place in the Christian Church through disregard of well-known psychological and spiritual laws. Many a time when organized Christianity has been cold and inefficient, spiritual life has been perpetuated by warm family piety. It should be the fixed aim of all Christians and of every Christian Church to found societies of believers, to continue faithful and influential families in trade, in social and political spheres, and in the service of the nation.

Families live and perpetuate themselves when the progenitor dies. And there is no speedier way of destroying good than to disorganize and destroy a good and godly stock. The red-hot coal, fallen out of the fire and left to itself, soon becomes the black cinder. The embers, kept together in the mass, have power to kindle and inflame all the fuel that is added to them.

24. That lesson is enforced by Christian Psychology. The family is a "psychological mass" in only a less degree than the Church itself. No words can be too strong to enforce the importance of household piety. These are centres of heat and light and leading in the community. They tend to propagate and multiply themselves and to replenish the Church of God. And the best and deepest psychic impulsions of Christian faith are begotten within them. Modern Psychology loudly rebukes Christian parents who do not utilize the rich spiritual resources that belong to them.

## CHAPTER XIII.

### MYSTICISM.

1. Mysticism is a rare type of experience. But it is one that cannot be overlooked. It is differentiated from normal religious experience rather by degree than by kind. Probably no word has been more abused. The phenomena connected with it have been confused with trances and ecstasies, with magic and mediums; and it has suffered in the proverbial way from a bad name. Psychology has examined it and may yet redeem it from unworthy censure and may show it is possessed of a religious secret and sanity that are of the highest value. Without doubt, it can claim among its adherents some of the most forceful and practical of the saints of the Church. The mystics can speak of a religious experience of a very personal and intense kind. Psychology, which places such value on experience, cannot afford to overlook these phenomena.

2. Mysticism means a yearning after intuitive apprehension of God. It aims at direct and immediate communion: it seeks to live in God and to speak with God face to face, as Abraham and Moses did. "It is," as Dr. Edward Caird says, "religion in its most concentrated and exclusive form." The ordinary means of grace are not neglected: the Word, sacraments, and prayer all contribute their quota. But God Himself is desired by an extra-

ordinary experience that is spoken of as possession. When the soul is possessed by God, then we have the essence of the experience of the Mystic.

3. It is often wrongly confounded with Magic. But the two are not akin; they are actually contradictories. Magic seeks to win Deity to its side and to use Divine forces for selfish ends. The object of mysticism is rather the extinction of self and the merging of it in God, as the river loses itself in the ocean. Magic cares little for the holiness of God. Mysticism, above all, longs to be holy as He is holy, pure as He is pure. "My soul longeth for God, for the living God: when shall I come and appear before God?" "O God, Thou art my God: early will I seek Thee." "My flesh and heart cry out for the living God."

Nor is mysticism, even on its intellectual side, "a formless speculation."[1] It has always been a sincere protest against cold formality and blank materialism. Dean Inge of St. Paul's has written a learned and historical volume on *Christian Mysticism* in proof of its value for the Church of to-day. He thinks it "a subject on which psychological and medical science may some day throw more light" in respect of its visions, which he regards as neither more nor less supernatural than other mental phenomena. Some may be regarded as doubtful: "but some have every right to be considered as real irradiations of the soul from the light that for ever shines." And he recalls how, in three places in the Bible narrative—at Mount Horeb, to Moses, revealing the name Jehovah; to Isaiah in the words, Holy, Holy, Holy, revealing the Trinity; and to St. Peter, in the vision of the sheet from heaven, revealing the right of the Gentiles to be included within the kingdom of God—the highest revelations were granted through visions. In such

[1] This is the accusation of Noach, *Christliche Mystik*, p. 18.

cases there was no hallucination, and the recipients of the visions were not visionaries. In these communications from God "there was no suspension of vision" (p. 19). Dean Inge holds that it is impossible to accept the Logos doctrine of St. John's Gospel without believing in the mystic union of the believer with Christ, "something much closer than an ethical harmony of two mutually exclusive wills" (p. 29).

4. To a certain extent there is mysticism in all genuine religion. In the turning of every life to God there is an element of this kind. In the New Birth the wind bloweth where and how it listeth. "Thou canst not tell whence it cometh, or whither it goeth: so is every one born of the Spirit." But the experiences of mysticism proper are gained in their own way. Not by any usual methods are they reached. There must be, say the mystics, much preparation and prayer. The first state is described as one of purification. "By water or fire" the soul must be cleansed. No purgation is too severe, no fire of burning too hot to chasten and purify. Sin must be eradicated. Every stain must be washed out. Not a blot or blemish should remain, so far as the Grace of God and Spirit of Christ may remove it. Otherwise the soul cannot be heaven-born.

5. It must not be supposed that mysticism ignores the intellect. It does despise intellectualism; but it demands for its loftier heights the illumination of the mind. The thrilling revelations "which words cannot describe nor language tell" are for those only whose souls, purged and illumined, can dare to look on the Reality, who is Himself Light and Life and Love.

6. But mysticism has its weakness, which lies in its extreme emotionalism and its transiency. It is because

of this that it has been described as pathological and as akin to hysteria. It cannot be denied that mystics have usually a keen sensibility; and that the fixing of the mind for days upon God alone brings them to such a radiant core of reality that the head is apt to swim. Their danger lies in entirely deserting the periphery of life's circle, of living in the white light of its centre. But Psychology has emphasized the value of the emotions. They do not prove their possessor to be a degenerate. On the other hand, the strong man is always one in whom mind and will and heart combine. And to the emotional consciousness may come wonderful revelations of God.

William James wisely says, "Our normal working consciousness, rational consciousness as we call it, is but one special type of consciousness; whilst all about it, parted from it by the flimsiest of screens, there lie potential forms of consciousness entirely different. We may go through life without suspecting their existence: but apply the requisite stimulus and, at a touch, they are there in all their completeness. . . . No account of the universe in its totality can be final, which leaves these other forms of consciousness quite disregarded. Yet they may determine attitudes though they cannot furnish formulas; and may open a region though they fail to give a map. At any rate, they forbid the premature closing of our accounts with reality."[1]

7. That the mystic states are transient is natural. All extreme spiritual tension must be so. The accusation might be made against the Transfiguration or against the Day of Pentecost. That the so-called vision formed an "obsession" is scarcely an objection, if it issued in a life of piety and of unbounded good works. The tree of

[1] *Varieties of Religious Experience*, p. 388.

mysticism must be judged by its fruits. Hypnotics do not abound in deeds of charity. Weak "pathologicals" do not live the brave lives nor utter the wise counsels of Catharine of Sienna, or Savonarola. The former may be rightly termed "degenerates." The preacher of Florence could not justly be so classified. It would be more correct to call men like Jacob Boehme and Julian of Norwich "supermen." They conquered the flesh as few have done. They made the very body auxiliary to the Spirit. They showed "strength made perfect in weakness." With frail bodies they manifested wonderful vitality. To call them psychopaths is to ignore the facts of history. If they fasted much while they prayed much, it is not to be forgotten that Christ spoke of some things revealed only to prayer and fasting; also, that in the discovery of every kind of truth, the flesh profits little, and that lofty thoughts never come to "the beast well fed." Many a time a sumptuous dinner has shut out Heaven from the soul. While to him who has mastered the body and subdued the flesh, there comes the rapture of the full possession of God, born of a contrite spirit and a claiming faith.

> "The pardon written with His blood,
> The favour and the peace of God,
> The seeing eye, the feeling sense,
> The mystic joys of penitence,
> The speechless awe that dare not move,
> And all the silent heaven of love."

Charles Wesley, in these words, described "the open secret of mysticism." If sometimes the experience goes beyond that stage, why should the Divine Majesty not favour those whose whole heart is in quest of God's nearer presence?

8. The visions claimed by the mystics are usually

explained in language professedly symbolic, or else are said to be indescribable in words. God often appears as a Light, so radiant, so burning, that it cannot be told in words. At other times it is spoken of as the Marriage of the Soul with the Lord. Catharine of Sienna was said to have got her consecration to Christ's service by some such vision.

It may not be possible to express it fully in articulate propositions. Sometimes not so well by conceptual terms as by musical sounds can these things be uttered. Music is very akin to mysticism, and mysticism and music stir chords in common within us. There is a boundary of the mind's edge where these great truths haunt us; and whisperings from it come somewhat as meteorites from other worlds plunge into our earth's atmosphere. But in many cases we are told the vision cannot be expressed in other than self-contradictory phrases. What was seen was "something prior and superior to even reason," as Plotinus affirms, "a whispering silence," "something that the mind of man hath not known and eye of man hath not scanned." [1]

9. A more urgent question is, "What is the practical value of Mysticism?" The supreme delight, the rapture

[1] Dr. Andrew Murray, of South Africa, has published many handbooks which have been found helpful. Though of the Dutch Reformed Church, Andrew Murray really belonged to the Christian Church at large. In every denomination may be found many who have been strengthened by his teaching. One cannot read *Like Christ* or *With Christ in the School of Prayer* without the assurance that the author is honestly giving, in the simplest language, his own experience. There are, here and there, felicities of phrasing. But the fascination of the books is that which attaches to the records of an explorer who has really put Biblical truths to proof, and has found them richly fulfilled. There is a savour of the supernatural in all that he wrote. Many will call it mystical.

and lofty enjoyment of the visionary, cannot be denied. But have the visions and ecstasies left behind them practical results of worth? What value have they for Christian service and Christian character, supposing them to be quite real and genuine?

The results are various. In the main we believe they are beneficial. The mystic is usually of the passive type of religion. But though that be so, the visions and experiences leave effects that modify the after life and make it very influential. They gave Santa Teresa a leading position in the Spain of her day. She became the moving spirit in cleansing out the purlieus of nunneries; and a great regeneration came to her land. On almost all they confer a firmer hold on religious realities. Unsuspected depths of character are revealed, of whose existence there was no premonitory evidence. Saintly lives are the social dynamos of their age. St. Francis of Assisi profoundly moved the whole Europe of the thirteenth century. The catalogue of these heroic souls in the Epistle to the Hebrews has it, "they subdued kingdoms, wrought righteousness, obtained promises . . . turned to flight the armies of the aliens." "They have led great reforms and championed movements of great moment to humanity. They have been spiritual leaders. *They are the persons who shifted the levels of life for the race.*" [1]

It is very wonderful to think that, though he died before fifty years of age, to Jacob Boehme, a poor shoemaker, had been given the name of "The Philosopher of Germany." Bishop Martensen estimates his influence very highly. In him were found, through mystic experiences, centres of dynamic energy of thought that astonished the nation. What before was passive and indifferent, was kindled into

[1] R. M. Jones, *Studies in Christian Mysticism*, Introduction, p. 30.

rapture by his days of ecstatic vision. Whether his language concerning that experience be rigorously exact is another question. It is enough if we judge, as Christ did, by fruits. The focus of Boehme's life was changed. That became central which had been peripheral and circumstantial. His influence for good was tenfolded.

It cannot be denied that for every Christian man and woman there is great benefit in that strange experience by which some common text of Scripture suddenly assumes a new and powerful significance to them. "The simplest rudiment of mystical experience," says Professor James,[1] "would seem to be that deepened sense of the significance of a maxim or formula which occasionally sweeps over me." "I've heard that said all my life," we exclaim, "but I never realized its full meaning until now."

"Oh, could I tell, ye surely would believe it!
Oh, could I only say what I have seen!
How can I tell or how should ye receive it!
How till He bringeth you where I have been!

Whoso hath felt the Spirit of the Highest
Cannot confound or doubt Him or deny;
Yea, with one voice, O world, though thou deniest,
Stand thou on that side, for on this am I."

F. W. Myers.

In the spiritual life, which is often oppressed by weakness and defeat, these high experiences may be unusual. They should not be if believers lived in the power of Christ's Spirit. Whenever the life is fully surrendered to Him, the resurrection life of Christ in all its strength becomes the believer's. Where Christ by His Spirit gets full possession, the mystery of the Kingdom is revealed. They know Him and "the power of His resurrection and the fellowship

[1] *Op. cit.*, p. 382.

of His sufferings," as St. Paul did. But these belong to the category of those things which are hid from the wise and prudent and revealed unto babes in Christ—in other words, to the elect souls, who trust their Lord in everything, who hear His voice and follow Him unhesitatingly and to whom it is given to know the mysteries of His Will. "They are taken up into the full fellowship of His Life and Death. He Himself will, from day to day and hour to hour, see to it that I live as one who is risen with Him." [1]

10. The supreme test of the truth of such intuitions lies in its results for life and conduct. These are highly ethical and individual. They invariably deepen the sense of sin. There comes a stronger dislike to all that is evil: a desire, often an intense craving, after God-likeness; a devotion to Christian service; a growing delight in the life of prayer and communion. These are fruits of faith which are incontestable. They are proof of the reality of the experience. Epilepsy and hysteria have never produced them. Hypnotism in its effects is as far from them as the heavens from the earth. Uncontrolled emotionalism never strengthens but weakens. It is a mark of the degenerate more than of the mystic. It never creates men like St. Paul or St. Dominic or St. Augustine or Savonarola. With these men, faith was a life force, co-operating with reason and every other power of the mind. They could reason with great cogency. But their reasoning had a power and their life an influence which cold, hard thinking has never attained. Their experiences of spiritual life gave them an enthusiasm and a weight of character that made them great spiritual forces in their day and generation. It is doubtful whether any Christian leader of great power ever was without a large element of the mystic in him.

[1] Dr. Andrew Murray, *Like Christ*, p. 174.

It has usually been the secret springs of his influence. He was " not disobedient to the heavenly vision."

11. We have maintained that Christian knowledge centres in faith. Its motto is *credo ut intelligam*. Only through faith can man become partaker of divine grace and wisdom. But this does not mean that we accept the whole of what has been termed the " Theology of Feeling." Mystics have frequently misapprehended the nature of revelation. Many have accepted Schleiermacher's definition of theology, as being simply a description of religious states and experiences. The full significance of faith as a vital principle is understood only when it is regarded as the intellectual organ of revelation conjoined with a true experience of the practical effects of grace in the heart and life.[1]

12. The other danger attaching to mysticism is a practical one. It is seen in the negative truths which are so highly valued in Buddhist Ethics. These teach that men are deceived by appearances, but that the sage and the saint have rent asunder the veil and have attained to complete indifference towards all worldly good or ill. Raised to this exalted indifference, life is nothingness ; and in that view of it the saint finds perfect peace and rest. Something of a similar kind is taught in the Ethics of Spinoza. He urges his disciples to devote themselves entirely to the service of the Eternal Reason. But we need more than the passionless propositions of the Ethics.

13. There can be no doubt that the mystic gets his keen insight into life's highest meanings from his deep sympathy. It is ever operating in his life. " To love is really to know." God's love goes down into all the bitter sorrows of the poorest life, understands the ideals which sustain it, sees into the homely joys and affections which redeem it, and

[1] Martensen's *Dogmatics*, p. 32.

so delights in it. And the mind that can enter into God's mind and can feel as God feels, begins to see the sacramental aspect of life. To him it is but the garment of God.

14. The use of the word "Faith" in current religious dialect fluctuates between the unworthy meaning of mere assent to a proposition and this abiding attitude of the soul. We must go back to the Pauline conception of it, and to its definition in Hebrews xi. 1: "Now faith is the assurance of things hoped for, the proving of things not seen." Clement of Alexandria is very clear on this point. "Faith is a voluntary anticipation of things unseen." It is "compendious knowledge of the indwelling Christ." Faith indeed is (to quote Dean Inge's phrase) "an experiment which ends in an experience." It knows the indwelling Christ and the necessity of dying with Him to sin and rising to righteousness. St. Paul's experience in Romans viii. may be that of every believer. To all such the miracles of the Incarnation and Resurrection are very real. The *manner* of the miracle may be safely left alone. It is the "Christ in us" to-day that bears witness to the "Christ for us." These experiences may be termed mystical; and they are not effective as evidence in popular controversy. But it is a mistake to say that they have no value except to those who possess them. Paley in his *Evidences* lays stress only on external events in his proof of these two great doctrines. But apart from controversies, faith is its own evidence. It is the most formative principle in Christian character. The one dynamic of Christian duty is to have "Christ dwelling in the heart by faith" (Eph. iii. 17). The scientific outlook in the world is cosmocentric. That of the politician is anthropocentric. That of the Christian is Christocentric. When man is the

measure of all things we have practical Atheism or Deism. When Christ is the measure we have genuine Christianity.

15. The mystics have taught us to construct our universe on a Christocentric basis. Our life must cease to be self-centred. Then we find ourselves in losing ourselves. The Pauline paradox is realized. "I live: yet no longer I, but Christ liveth in me." We learn through faith and patience "to possess our souls." This is the very kernel of the Christian life. It is the key to much that is mysterious in mysticism.

NOTE.—"Mysticism," says Goethe, "is the scholastic of the heart, the dialect of the feelings." St. Paul's cardinal doctrine of "dying to live" is very near to the heart of the preaching of Jesus and in full agreement with the new Psychology. He protests in it in the name of the mystic inwardness of religion against the mechanical outwardness of institutional Judaism. The condition of "entering into life," according to Jesus, is readiness to throw our lives away in His service. That man is most healthy and free who is "taken out of himself" by absorption in some great cause which draws out all his powers. Santa Teresa knew it well and taught it. "Let not your soul, my sisters, coop itself up in a corner. For there the devil will keep you company. Bury evil affections in good works. Be accessible to all, and all in love. Love is an endless enchantment and fascination. . . . It is an ennobling thing to think that God is more in the soul of man than in aught else. The blessed Augustine testifies that neither in the home nor church did he find God till once he had found Him in himself. Turn the eyes of the soul within, and you will come on God." Cf. Saunders on *Adventures of the Christian Soul*, ch. vii., and Dean Inge's *Christian Mysticism*, p. 219.

## CHAPTER XIV.

### THE PSYCHOLOGY OF RELIGIOUS EXPERIENCE.

1. If religion be a normal and healthy part of human nature, it must result in our having a concrete and personal experience of it. The Great Reality of the world may exist, transcending all the worlds created. But for us, the experients, nothing really exists, nothing can be said to be true, but that which has entered our consciousness and become a living part of our experience.

Without doubt there is much that lies outside of us, and is not immanent but transcendent. Very probably our ideas are but faint transcripts of Things-in-themselves, to use a Kantian phrase. Still, only what touches us, and becomes part of the content of our thought and feeling, is really known to us.

2. "The primary evidence for the truth of religion," says Dean Inge, "is religious experience." This is also in keeping with the opinion of Dr. W. James. It has been the strength of all the great prophets and saints that spiritual truths were by them spiritually discerned. It vindicated for their faith a right to assert its own testimony. There is good reason to believe that this line of evidence appeals with growing force to the present generation. It is first-hand evidence and not second-hand. It is not tied to doctrines that depend for their truth upon events of the first or second century, grand only by historic

testimony. It is not necessarily connected with a philosophy which they cannot accept, or a cosmology which to their mind is out of date. It appeals to them as men of the modern world, moved by the Zeitgeist of the twentieth century. It is in line with the spirit of democracy. Each man may form his own judgment on evidence presented in the court of his own mind. The influence of Christ on the first century he may not value very highly. But the inflow of the Spirit of Christ into his own heart and conscience is that which quickens his thought and renews his spirit. Nothing is so magnetic as that which gives the rapture of the present moment, the glow of the personal conviction, and the sense of reality.

3. Have we then a real experience of that Great Reality which we call God ? Do we enter into communion with Him and speak as friend speaks with friend ? And can we have a personal and vital experience of salvation from sin through the mercy and grace of God ? That there is such an experience has always been maintained by believers. If this be not so, " our preaching is vain, our faith is vain ; and we are false witnesses of God."

4. Now to guard against misconception, we must first say that there is nothing miraculous in this experience. It is a simple fact, and as real a fact as magnetism or gravity. It is also a force, and one that cannot be ignored because of its influence. It has its mysterious side ; but it is evidence to the believer of the internal kind, self-evidencing, and intrinsically reasonable. It may not be capable of formal proof. But for the experient here, proof of that kind is needless. The experience guarantees its own reality. It connects with all the psychical powers of man. And it may be elucidated by psychological method.

(*a*) It is an experience in the realm of knowledge. There

is a deeper knowledge of the believer's self, of his sinfulness in God's sight, and of his weakness before temptation. There is a better knowledge of God's character, of His grace, His love, His power to save. The finest verse in all St. John's writings is that which says, " We know and have believed the love that God hath to us. God is love. And he that abideth in love abideth in God, and God abideth in him " (1 John iv. 16 (R.V.)).

(*b*) It is also an experience of the power of truth. Man is said to be " inveterately religious." If so, he must also surely be inveterately in love with reality, which is another way of saying he must be in love with truth. Whatever else we want in our religion, we want reality. For we see much unreality around us ; more of the outward semblance than of the inward substance ; with the consequent danger of resting in the seemly rite than in the solid verity. We want to know the truth of God ; to come into touch with Himself ; and to get what the mystics call His Purification and Illumination. And we want to know ourselves, and the whole truth about our weakness and our strength.

5. Besides, in the history of our religion, we have seen much that is passing amid much which is permanent. There have been fashions even in faith. During one period it was Theology that prevailed. At another period Christology was in the ascendant. At a third, Pneumatology occupied the mind. One doctrine dominated, and the others retired from public thought. We remember how Chemistry had its day, and Huxley reigned. Then Economics swayed us, and Mill and Fawcett shone, and Henry George prevailed. Socialism arose, and Sociology took possession of the thinking minds. To-day, Psychology is in the ascendant. But the truth of Religion always abides. And Psychology is all for truth and reality. It

seeks to know the truth and nothing but the truth. Being the science of Mind, it should be able to penetrate to the heart of religion and to relate it to every truth of consciousness.

It has already discovered many varieties of Religious Experience. There are different modes of conversion. We have seen that there are many samples of sainthood. The mystics are as far apart at the circumference as they are near at the centre. And it is the centrical truth in experience that we wish to reach.

It is impossible for us to remain satisfied with our Christian life if we have no certitude as to the reality of our Christian experience. It is not easy to give our Lord any efficient service if we are living in dubiety as to our standing in grace. The heart craves for assurance of love ; the intellect cries out for clearness of thought. Plato said what every man feels, " The unexamined life is unliveable for a human being, for a real man."

6. We may correctly say that Jesus Christ came to the world to give us this certainty. The Gospel in the Gospel lies in John iii. 16. It assures us that " whosoever believeth in Him shall not perish, but shall have everlasting life." That was meant to be the mission of Jesus. " He came to man," says Dr. T. R. Glover (*The Jesus of History*), " as a great new experience. The aspects of things were different, the values were changed ; and a new perspective made clear the relations that before were obscure and tangled. . . . Here there came into man's life a new experience altogether, like nothing known before, altering everything, giving new sympathies, new passions, new enthusiasms, a new attitude to God, and a new attitude to man."

7. And then Mr. Glover illustrates this by an analogy.

In the early exploration of America, Chesapeake Bay was, during a fog, missed by one explorer. It was consequently omitted from the map. A later exploring party came, and where the map showed a shore without a break, they found a huge inlet. Was it an arm of the sea, or the mouth of a great river ? They might sail up for a time and explore ; or they might, in great need of water to drink, drop a bucket over the side of the ship and draw. They did so, and found fresh water. It was a river, and they quenched their thirst in its delicious waters, after which they began their exploration of the river banks and the rich valley behind.

8. This is the best way to find out the fulness of the Christian life. " Dip the bucket into the Water of Life and draw." As it was to the exploring mariners, this is satisfaction of thirst. But the discovery is only the primary experience. There is still large exploration of the Christian life to follow.

The first-century Christians found Christ to be the living One, and they began to explore His nature, and gave us the result in the early *Creeds*. But creeds contain only theological interpretations of the Incarnate Christ and not experience. So a second line of exploration followed, and was mapped out in *Hymns*. The creeds were intricate and wordy. " The Arian Controversy turned upon a diphthong," said Carlyle, namely, on the difference between Homoousios and Homoiousios.

But the hymns hung upon experience. The first of them is to be found in the Doxology of the Book of Revelation (Rev. i. 5). The order is to be marked. " Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and the Father : to Him be glory and dominion for ever and ever." Here comes first the love, then the cleansing from sin's

stain; then the experience of the priesthood of believers, and the triumphant joy of the overcoming life. That first hymn is a doxology of praise to Christ, and is a transcript of the truth of experience.

9. It is so with all the great hymns. They have all deep experiences behind them. These writers ventured all in faith, as St. Peter did when he walked to Christ on the waters. The venture gave them assurance of having met with reality. They have an ever-growing appreciation of the worth of their experience.

But, to return to the figure of the American bay and river, the more we explore the Christian life, the more we find in it. The longer we live the life of Christ, the more precious does He become to our souls. Much remains as yet unexplored. We have found that growth in the Christian life reveals much that is new to our experience. Psychology is to-day changing values and bringing some hidden psychical mysteries to light. It has challenged the experiences of conversion, of revivals, of the reality of prayer, of the sincerity of sainthood. Which just means we must go back from the old line of evidences through miracles and prophecy and come down to present-day evidences. The "high priori road" is forsaken. The humbler but surer *à posteriori* road is trodden. If we make the venture of faith and take hold of Christ's hand and walk in fellowship with Him—if we consent to be grafted into the Vine and let the life of the Vine abide in us, we shall have fresh experience of the vitality of Scripture and of the reality of forgiveness and sustaining grace. The allegory of the vine and the branches will be no valueless doctrine. It will correspond to our experience. It will anticipate and describe what we go through. "These things I have spoken unto you, that in Me ye might have peace."

This is part of the new apologetic of Christianity. It is its best line of defence. Every spiritual awakening puts a higher emphasis on the doctrine of the living Christ dwelling in the Christian heart by faith. And whenever new value has been found in Jesus Christ, the Church of Christ has risen in the esteem of the people and in moral and spiritual efficiency. What we want to-day is more of this real and deep experience of the living power of vital religion. Were the experiences of the Church of Pentecost to return—and why should they not ?—and the Church were to claim the powers that the Apostles had, we should soon see the whole world at the feet of our Lord.

10. But by many this experience is either characterized as a delusion or is otherwise explained away. In some circles it is disparaged. By others it is regarded as belonging to a primitive or a superseded state of religious history. The facts must be examined with impartiality. It is a very wide subject ; and has already occupied the thoughts of eminent theologians in their volumes on the Philosophy of Religion. Here we can give only main outlines of the analysis of the contents of the religious faith which grounds itself on God who is the underlying truth of all experience in religion. This faith has immense significance for our religious life. It has absolute value for our progress in understanding and co-ordinating all our highest religious experiences.

The thought is well expressed by Hartley Coleridge :

> "Think not the faith by which the just shall live
> Is a dead creed, a map correct of heaven ;
> Far less a feeling, fond and fugitive,
> A thoughtless gift, withdrawn as soon as given.
> It is an affirmation and an act
> That bids eternal truth be present fact."

"Perfect love maketh God and the Soul to be as if they both were but one thing."—HILTON.

## CHAPTER XV.

### THE IMMEDIACY OF FAITH.

1. The question as to our having a concrete experience of the living God may be put otherwise than in the previous pages. In the Christian life the primary gift is faith. It is by faith we enter the kingdom of God and find forgiveness and the grace that assures our continuance in it. What, then, is the psychology of faith? Is it intellectual belief in something or in some One, or is it also moral trust in a Divine Person or Personality? Here lies the great problem of religious experience.

The Word of God leaves us in no doubt as to the power of personal intercourse with the Divine. It assures us that there is in and through the inspired Word a personal self-communication of God. Faith is a saving grace, and is itself a fruit of the operation of the Divine Spirit. "The fruit of the Spirit is love, joy, peace . . . faith." "By grace are ye saved through faith, and that not of ourselves, it is the gift of God."

These words assert a very real experience, resulting in a very distinct change of life. We saw in the chapters on Conversion and Growth in Christian Character that those experiences were grounded on faith in God and had verified themselves in all the fruits of the Christian life. These men and women believed they were in contact with spiritual reality. Their experience was confirmed by

the word of revelation. They trusted their faculties when these assured them that their knowledge was not one of mere subjective feelings but of facts existing independently of mental states.

2. There is one part of religious experience which is often brought into dispute; sometimes even, because of misunderstanding, into disrepute. It is also a portion of personal experience, so individual, so variable in different personalities, as to be nearly indescribable. The author can never forget the day when it first dawned on his consciousness, long after he believes himself to have been a sincere believer. To all who believe, forgiveness is assuredly promised; but not to all comes personal assurance. Yet one of the "benefits flowing from justification, adoption, and sanctification" (Shorter Catechism of Westminster Assembly) is "assurance of God's love." Is it part of our proper inheritance? Many pray for this experience and long for it all their life. They will go to priests and seek it by auricular confession; or to evangelists and ask it in the revival after-meeting. And sometimes, as an English prebendary told me, it will burst upon them in a quiet holiday when they have retired to a lonely wood and spent days in prayer for this boon.

It is to be noticed that it is not assurance of our own goodness. It is not assurance of our sinlessness, though it is often so misrepresented. It is not assurance of our love to God. It is "assurance of God's love" to us. It will come to all who claim it in persistent and simple faith. There is no fault of the past, no immoral transaction, no deep-dyed sin of youth that may not be fully and freely pardoned. The great grace of God is an ocean of boundless width and infinite depth; and all our sins He casts "into the depths of the sea." It was when Isaiah con-

fessed he was a man of unclean lips, that one of the seraphim flew with a coal from off the altar and touched his lips and gave the assurance, "thine iniquity is taken away and thy sin is purged." That seraph is still sent on many such messages. The experience is the birthright of every child of God. It is promised to faith. It may be received through simple prayer by the man who lays all his sins on the Lamb of God *and leaves them there.* Mr. T. W. Pym affirms this to be a normal experience.

"Those who have sought for and secured in one way or another the certainty of forgiveness testify to the sense of revived power that it brings, the freedom from internal conflict, worry, and depression. There is no immorality in the past that now need be repressed into oblivion. We need no longer be ashamed at anything we have done, so ashamed that we try to pretend to ourselves that we never did it at all. We have faced it and acknowledged it, and Christ loves us still. We can hold up our face and look God and man in the face. We know that God has so forgiven us that we may have a fair start again." [1]

3. Such trust in God is a rightly justified reliance on the *testemonium spiritus Sancti.* It is grounded on no doctrine of tradition or Church authority. It springs from an assurance awakened in the heart of the believer by the inspired Word. And it is part also of the stored experience of the Church through all the centuries. It is the witness of the Holy Spirit testifying to the believer's sonship to God.

In the Westminster Confession there is a very noble passage in which this doctrine is stated with a wealth and beauty that are attractive. "We may be moved and induced by the testimony of the Church to a high and

[1] *Psychology and the Christian Life,* p. 76.

reverent esteem of Holy Scripture ; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellences, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God ; yet notwithstanding our full persuasion and assurance of the infallible truth and Divine authority thereof is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts.

Such testimony is a very solid ground of faith. The Spirit of Christ is always a main factor in our Christian experience. And it is not a static but a dynamic influence. It ensures a persistent moral and mental activity in all who receive the work of revelation. The truth is born anew in the heart of the believer, and the believer is born anew in heart by the truth. Revealed truth is the instrument, and the Holy Spirit the agent in this experience.

4. There are others who would ground faith simply on feeling and would rest their assurance of God's favour on such experience. Schleiermacher is the typical defender of emotional theism.[1] At a time when cold Rationalism ruled in Germany, he vindicated the value of emotion for religious faith, and restored it to its place as a constituent element in Christian experience. But the pendulum swung too far, and finally Schleiermacher made faith almost exclusively a matter of feeling. He forgot that the true goal of the Christian life is a unified experience of intellect, emotion, and will, which makes us independent of external authority. Religion claims the whole man.

[1] Cf. Professor Davidson's *Theism and Human Nature*, Lecture vii.

It can never be contained in any one watertight compartment. But, to the believer, Feeling in itself has great value. It is one of the strategic points of vantage in the fight of faith. But it cannot stand alone in the contest. Faith built solely on feeling is like the house built on the shifting sands. Feelings come and go like tides, have their fluxes and refluxes, according to bodily states. But the truth abides; and reason and volition must combine with emotion in stabilizing our religious experience.

5. On the other hand, it is to be maintained that the most exalted spiritual experiences are found in the intense emotions of joy, engendered by communion with God. The Psalms give it frequent expression: "My soul thirsteth for God, for the living God; when shall I come and appear before God?" "O send out Thy light and Thy truth: let them lead me; let them guide me to Thy holy hill. Then will I go unto the altar of God, unto God my exceeding joy." "Thou hast turned for me my mourning into dancing; Thou hast put off my sackcloth and girded me with gladness."

In the teaching of the Fourth Gospel, Jesus guarantees this intense joy as the result of abiding in Him. "These things have I spoken unto you that My joy might abide in you and that your joy might be full." "Hitherto have ye asked nothing in My name, ask and ye shall receive that your joy may be full." The biographies of the saints of the Church may all be quoted to show that there is no joy so pure, so exalted, as is the high emotion kindled by the sense of communion.

6. If we turn to the mystics, we find that they gave a lofty position to this experience. And Dr. W. James admits that the testimony of these Quietists has had "massive historic vindication," and that every century from the

second to the twentieth has been influenced by their forceful lives. Sometimes the religious raptures were more than the soul, lodged in the frail body, was able to bear.

Yet a strongly emotional believer is not a moral degenerate. He is not necessarily a pathological hypnotic. He is rather in the condition in which he may be rightly used, having the qualities that most quickly respond to the Spirit's touch, as the æolian harp responds to every breath of wind.

Only care must be taken that this deep emotion does not rest in itself or in its own enjoyment. It is, properly used, the fire with which to stoke the engines and run the wheels. It is meant to be a force to move the moral mechanism. It should not be forgotten that religious emotion depends wholly on the objective truths which are of most value to it. Used always in communion, through the Holy Spirit, it will yield a deep religious experience and a most convincing argument for the truth of Christianity.

7. The theology of feeling was at first a protest against the crude Rationalism which had long prevailed and had based the evidence of Christianity wholly on intellectualism. The notion of God in the mind was held to be proof enough of His existence. The argument was rehabilitated by Hegel. The Idea is itself the Absolute. We need no other experience of it. Our idea of God comes straight from God Himself. The Cosmological argument was little better. It reasoned back from result to cause. Kant pricked it by his criticism. It proves a cause, but not one outside of itself. We want more; One who is immanent but also transcendent. So the eighteenth century divines missed the true meaning of religion and drifted into cold rationalism and hard morality. The Utilitarian principle ruled in Ethics, and Rationalism governed religion.

8. The pendulum has now swung round in favour of the

Will. The purposive element is everywhere visible. In this the doctrine of Evolution undoubtedly helped. The static view of Intellectualism has yielded to the dynamic view of Pragmatism. "God is above all things energy. Co-work with Him. Do the will of God and you shall know the doctrine of God. Serve Him and He will sanctify your service. Love Him and you will grow like Him."

The Pragmatic school finds most of its supporters in America, where Dr. W. James first asserted the primacy of the Will. It probably had its roots in Kant, who found ground for religious certainty, not in Pure Reason but in the Moral Consciousness. It has the backing of Christian Science and all the varieties of experience found in faith-healing and Auto-suggestion. These have all protested against the Over-Intellectualism of the Rationalists, and look away from the speculative to the practical Reason. The recent investigation, we might almost say the discovery, of the Subconscious has revealed a new potency in the will. It has shown how, in co-operation with the emotions reached by Auto-suggestion, religious experience may be much deepened. We touch facts beneath our faith. We reach the objective Reality through our very subjectivity.

9. Along all these lines help may be found for religion. One will appeal to one type of mind ; another to another. The Passive type will most probably prefer the ontological inference. The Active type will likely embrace the principles of Pragmatism (see Chapter XVII. on Types of Religion). There is another road to religious experience, trod by far fewer disciples, but they are of the best. It was a path followed by Plato ; but it is one that is open to all. And it leads straight into the temple of God, to whom Holiness is Beauty and Beauty is Holiness.

10. Briefly, the Æsthetic argument is this. Beauty is one of the attributes of God. In Him, Truth, Beauty, and Goodness are one. And He has impressed this quality and beauty on all the works of His hands, and bestowed on man the perception of it. Therefore my sense of beauty is a witness of my kinship with the Divine. I behold it as a quality in the object. It resides there objectively, and not only subjectively in me, the beholder. If I see the beautiful I love it. If I love it my soul is kindred to it and to Him who resides in it. And in Him is all Beauty, Goodness, and Truth. The sense of this Beauty is the mark of the Saint.[1]

Here is a revelation quite distinct from that of the moral sense in conscience. It differs too from the truths which Science makes known to us. These are steps in the stair leading up to the Beauty of Truth and Goodness. That Prince of Psychologists, Plato, got the vision of it. Wonderful was the foresight by which he saw in his Symposium the steps of the Ascent. "For the time order is to begin with the beauties of earth, and to mount upwards for the sake of that other beauty, using these as steps only, and going on from fair forms to fair practices, and from these to fair notions, until from these he arrives at the notion of Absolute Beauty, and at last knows what the essence of beauty is. Beholding beauty with the eye of the mind, he will be enabled to bring forth, not images of beauty but realities, for it is the reality and no image which he grasps. And producing and cherishing true virtue, he will become the friend of God and immortal, if mortal man can be immortal."

11. Somehow this æsthetic ground of experience has

[1] Cf. W. R. Inge, *Faith and its Psychology*, ch. xii.; Bosanquet, *History of Æsthetics*, p. 369; Ruskin's *Sesame and Lilies*.

by many been thought to be weak. Art has often fallen into dilettantism and lost touch with reality. When it sells its soul to sentiment, it loses its very essence. But Plato is right. The sense of Beauty links us to the immortal. Decadent art is destructive of religion. True Art is the ally of faith in God. Kant argued that the Sublime was contained in the Beautiful and that it could unite the finite with the infinite Spirit. And Reid, the founder of the Philosophy of Common Sense, bears out the belief that Beauty has independent existence, that beautiful objects are always accompanied by "a belief of their having a given perfection or excellence belonging to them." This is thoroughly in keeping with the mind of Plato.

12. Why have men of every nation come to love Jesus Christ and to yield to the power of the Gospel? They have come to love Him, because they could not fail to admire Him. Beauty compels admiration in the soul that sees it. Like cannot help being drawn to like. If we have got the vision of Christ's loveliness, it must be because He has first put love into our heart. Many are called but few are the choice ones. They are those who have got the vision of Christ's transcendent loveliness; who stand in His presence with supreme delight. Their longing to be like Him is the measure of their love to Him. And it has a twofold effect. The nearer they approach His moral beauty, the more they feel their moral blemishes. It is the sight of His spiritual greatness that deepens the sense of their spiritual littleness. Then penitence grows in proportion to their admiration. They have admired Divine Beauty and met with Divine Reality. And in the unity of Beauty, Truth, and Goodness they have got a fresh religious experience. It is impossible to worship the True without worshipping also the Beautiful. And, again, it is

impossible to worship the Beautiful and True without also worshipping the Good. They are a Trinity in Unity. They connect with the Absolute. They bring us into right relations with reality.

13. The Church of Christ has far too long neglected this line of evidence. It should recognize the high worth of this religious experience, which has best value for the best minds.[1] It makes its strongest appeal to the most finely fibred natures. It stirred the spirit of Plato. It kindled the admiration of Plotinus. It was the song of the Psalmists. It drew the mystics to their lonely cells that they might the more admire it. The Church of to-day will be all the more Christlike if its members ground much of their religious experience on the æsthetic sense.

14. We come back to the heart of the question of experience when we come back to the facts of personality. Faith is the ally of reason and the friend of the moral sense. She is the response of man's soul to his best environment. And that environment is nothing less than God. We

[1] Almost the last place I should have expected to meet a proof of the working of this principle was among the fishermen of the north-east coast of Scotland. Yet it is only a year ago that I found in their hymn-book, and heard them sing with glancing eyes and beaming features, which showed that they thoroughly felt the significance of the words, and had in them the sense of the morally beautiful, this stanza of a hymn:

"O Thou lovely, lovely Jesus,
Though Thou'rt precious unto me,
Thousands in Thy blessed Person
Nothing beautiful can see.
Lovely Jesus, lovely Jesus,
Give them eyes Thy charms to see."

The warmth and heartiness of their singing were to me ample proof that the Church may well give more attention to the culture of the æsthetic sense, and lay more stress on the value of the emotions in religious experience.

speak of our circumstances ; what are they ? Who made them stand around us ? Who but Almighty God ? We are alive religiously only as we live in Him. The branch is dead when connection with the Vine-stem is cut. We possess life and reality as we abide in God and God abides in us. John xv. is the solution of the problem of religious experience. There we discover its underlying ground.

15. This brief review of the various grounds and arguments will show that religious belief is a healthy part of human nature, and that it demands and implies the actual reality of its objects. It can never be satisfied with a God who is merely an Ideal for life. Nor is it annexed to any one faculty, but penetrates and purifies the entire man. Neither Protestant nor Catholic has yet claimed the whole heritage that belongs to it. Each has held by a part, and been pleased with the partialism. Some stand by the static ; and others prefer the dynamic position. We need a blend of both to do justice to Christian experience. There can be no real disparateness between reason and authority, and no essential opposition between emotions and intellect. We must not cut authority loose from the past. Yet we cannot ignore the enormous value of the present-day evidence. We love to trace the history of doctrines. But we are convinced that doctrines are living organisms and have the power of present assimilation, because doctrines can never be separated from the living Doctor. The Teacher and the Truth are one in religious experience. Doctrines may vary in the standard of values and may clothe themselves in new forms. But He continues ; and He is the Way, the Truth, and the Life.

16. Therefore, Psychology stands by the authority of Religious Experience. What Materialism has scorned and scouted, it has verified. It finds in the facts of that experi-

ence a constructive power of the strongest nature. Therein it discovers a new Apologetic for Christianity. The old contest was carried on by the men of science in terms of matter. Now it is carried on in terms of mind. The world of thought has gone over to a spiritualistic philosophy. This is proved by the eager interest in the writings of James and Eucken and Bergson. The present-day Apologetic will come more and more to rest upon this basis.

17. This controversy has wide bearings. For Psychology is itself divided. While agreed on the value of Consciousness, it is not agreed on its verdict. Briefly put, the dividing lines are these. Is religion the communion of man with a Higher Being than himself—*i.e.* with God—or is it simply his communion with his own subliminal consciousness? Does prayer bring a Christian into vital touch with Almighty God, or is the answer merely Auto-suggestion of a psychic origin? This latter charge is usually termed Hypnotism; sometimes it is called religious hysteria. Under whatever name, it makes the experience unreal.

18. The question has been disputed at great length by psychologists. In *The Varieties of Religious Experience*, Professor James treats of it fully.[1] We admit that true Psychology is concerned, not with the objective Reality behind the experience, but purely with the process by which it is produced. But a Psychology of the Christian life cannot stay there. It will pursue the objective Reality into the sphere of Christian Ethics. This is granted by the eminent French psychologist, M. Ribot: "The criterion must be looked for elsewhere (than in

[1] Cf. also Professor Leuba, *Psychological Origin of the Nature of Religion*; A. Chandler, *Faith and Experience*; D. A. Murray, *Faith and the New Psychology*; M. Benson, *The Venture of Rational Faith.*

Psychology). To find it we must leave the world of thought and proceed objectively. We must judge the idea, not as it is in itself, but by its effects" (*Essai sur l'Imagination Creatice*, p. 74). It was the way of Jesus Christ. "Ye shall know them by their fruits. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matt. vii. 18). And most excellent fruit it is that hangs on the boughs of a well-built Christian character. It is to every one first-hand evidence. And it is not Solipsism. It is much more than mere subjective Auto-suggestion. It is an experience sent but not sought. But to the experient it is worth everything. And Psychology tells us it serves a high function in the Christian life.

"Whoso has felt the Spirit of the Highest
Cannot confound nor doubt Him nor deny;
Yea, with one voice, O World! though thou deniest,
Stand thou on that side, for on this am I."

19. This chapter is confined to the subject of faith's immediate contact with reality. But it will be evident that the reality of our subjective experience depends upon the objective Reality which it meets with in God. These two are so intimately conjoined that we have found it not an easy matter to keep them distinct in their operation. Our aim has been to exhibit the evidence for religious experience. But, *per contra*, once it has been reached and possessed, Religious Experience has an evidence of its own, most convincing and illumining, in favour of Ultimate Reality in God. The two lines of reasoning are mutually supporting. Both appeal to consciousness in its immediate and direct operation. If the reader desires further to pursue the study of religion and its objective Reality, he will find it discussed with much learning and ability in the Gifford Lectures of Professors Campbell,

Fraser, Pringle-Pattison, and Royce, of Dr. Hutchison Stirling, of Mr. A. J. Balfour, of C. C. J. Webb, and S. S. Laurie. Professor J. Watson's Gifford Lectures in 1912 deal with the interpretation of this Religious Experience. Their scope, however, is limited very much to the subject of the rationality of the universe and the proof of man's possessing a spiritual nature through which he may come into conscious contact with God. In this also they find evidence of our personal immortality in the great and as yet unrealized possibilities of human nature.

20. The Croall Lectures, 20th Series, by Professor W. L. Davidson of Aberdeen, ably review the Gifford Lectures of the previous twenty-five years. Dr. Davidson thinks it very unwise, if not illegitimate, to base the theistic argument solely on its intellectual appeal. Emotions, desires, aspirations, and volitions, quite as much as cognitions, are sources of revelation. In the implications of religion he finds the conception of worship, the sense of security, the sentiment of awe, an inward satisfaction in being at one with the Highest, a seriousness as to the deeper significance of life, and a spirit of optimism which prevents despair—all proofs of objective Reality. Human nature therefore postulates God as actually existent and readily responsive to our needs. If this be nicknamed Anthropomorphism, this big word is only a "bogy," which need not now frighten us as it frightened our forefathers. The present-day Psychology has set us free from the terrors of this bugbear and given us a better knowledge of the mind and of human nature in its entirety.

Dr. Davidson endorses William James's dictum that by "being religious we establish ourselves in possession of ultimate reality at the only points at which Reality is given us to guard." In the Gifford Lectures of Mr.

Clement C. J. Webb (1918–1919) he finds an illuminative discussion of the specific contribution made by religious experience to our conception of the Supreme Unity.

The lecturer's own position is clearly stated in his first lecture. "To both scientist and philosopher the day of the deist is past: the notion of a deity that is only transcendant and static is ineffective. The prominence now given to the idea of immanence has widened the view of the theist. Formerly it was regarded as sufficient to define Theism as the doctrine and conception of God as the Supreme Power, the Omnipotent Creator, the Omniscient Lawgiver and Judge, the Ruler of the Universe, the inscrutable operative cause in the events of Providence: or recourse was had to logical and unimpassioned phraseology, designative of pure Being. The famous definition of the Westminster Divines may be taken as an example. 'God is a spirit, infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth.' This is impressive in its stateliness and austerity, but it is purely abstract and metaphysical and devoid of emotion. Recent theistic thought, following human experience more closely, without denying the truth embodied in the older presentation, demands a warmer and fuller content. It insists on regarding the God with whom we have to do as no distant unapproachable Being, to be feared rather than loved, nor as a mere Spiritual Substance, in which Attributes are inherent, but as the Living God, attentive to our cry, appreciative of our loyalty, gracious to our weaknesses, redemptive of our sins, entering into and sharing our sufferings and joys . . . a personal Will, and personal Intelligence, a personal Love. . . . Philosophy is thus following in the wake of Christian teaching." "This being so, the theistic argument laid in man's nature is

that human nature in its entirety postulates God. Man's intellect, dealing with the systematic interpretation of the universe, demands Him as the ultimate explanatory term. He is the supreme unity in which alone the human mind can rest. And man's æsthetic craving, the great human sentiments and emotions, more especially the Beautiful and the Sublime, demand Him. We are here at the very centre of our being. These are the facts on which theistic thinking must, in my opinion, build."

21. From this it will be seen that a thorough Psychology is of great aid to a correct theology. They are very closely conjoined and mutually supporting. Every Theist to-day admits that Deity is demanded by man's intellect, his emotions and his desires, and by the lofty requirements of his conscience. These all, working in their oneness and integrity, affirm that God is a necessity of our nature and is a Person who gathers up unto Himself all power and goodness. The recently aroused philosophic interest in religion (as Dr. W. James affirms) is largely due to the Newer Psychology. It has brought many gains to Theism; and it has built better foundations for the doctrines involved in religious experience. The deeper the psychoanalysis, the wider has been the theistic outlook. It was the want of a better Psychology that discredited the arguments of the old theologians. A correct view of the human consciousness vindicates the immediacy of our communion with God. In our religion we are in touch with reality. We have the sense of a growing oneness with the Spirit of goodness and of truth. We have made acquaintance with the real.[1]

[1] "Religion survives religious doctrines because the adventure of life is large, and because in its very largeness as adventure it is an original acquaintance with the real" (Coe, *Psychology of Religion*, p. 235).

## CHAPTER XVI.

### VALUE OF THE EMOTIONS IN RELIGIOUS EXPERIENCE.

Religion has always appealed to man's rational nature. As we saw in the chapter on Childhood, the infant begins to wonder who made the world of things around it. The inquiry as to a cause is a proof of the origin of thought and the awakening of intellect. But by many the emotions are supposed to be dangerous to religious experience, and to be the cause of many psychopathic or mystic phenomena in the religious sphere. Many warnings are given in times of awakening of the danger of an appeal to the feelings. And, more particularly in Scotland, the exhibition of deep emotion in religion is supposed to belong to a sickly type of piety.

1. This view is not supported by Psychology. Whatever be the type of conversion experience, we have seen that it begins with the glow of a great joy. Scripture speaks of it as "the first love," and bids us see we do not fall away from it. There is no doubt that some are born with a genius for religion which draws them towards God with a readiness not displayed by others. That genius lies in the direction of a devotion to religious ideals. It tends to connect itself with the ecstasy which is an integral part of Mysticism.[1]

[1] Dean Inge, *Christian Mysticism*, p. 15.

2. In its examination of the psychical nature, the New Psychology has found that in the Subconscious there is a huge "feeling background" in which religion has its deepest roots. The mass of feeling is in continuous connection with all our thought-processes, influences our taste, and greatly modifies our value judgments. Its inpouring currents, according to Professor James, are to a large extent the determinant of character.

How important is it then not to disregard or underestimate the feelings, but to see that by religion they be clarified, and their great power utilized in the service of God. It is easy to exaggerate their worth, and to give them too much sway in religion. But it is also foolish to forget their force and driving power. The essence of the Christian faith is love, and love is feeling.

Dean Inge says, in *Faith and its Psychology*, p. 70, that "Love is the crown of the Soul's victory; and love, though it contains intellectual and moral elements, is primarily an emotion. Love is implicit in Faith from the very first. As Æsthetics is a power of recognizing beauty, practically inseparable from the love of beauty; and as Ethics is a power of recognizing the morally right, practically inseparable from the love of right; so the aim of Theology is an intellectual recognition of God practically inseparable from the love of God." And St. Augustine is right when he says that a man's spiritual state may be best gauged, not by what he knows, but by what he loves.

3. Psychology has made it plain that Faith cannot be now annexed, as it often was, to the understanding and emotions rigidly excluded from it. The true goal of religion is a unified experience in which intellect, emotions, and will all play their part. It is impossible to banish feelings from the contents of Faith. Without them a

psychologist could never hope to explain and co-ordinate all the highest and best experiences of a true Christian life.

In his famous book on the *Religious Affections*, Jonathan Edwards, one of the kings in the realm of thought, dwells upon the nature of these affections and their importance in religion. In his own original way he says : " In nothing is vigour in the actings of our inclinations so requisite as in religion ; and in nothing is lukewarmness so odious. True religion is ever more a powerful thing ; and the power of it appears, in the first place, in the inward exercises of it in the heart where is its principle and original seat. . . . The Author of human nature has not only given affections to men, but has made them very much the springs of men's actions."

4. In Scripture there are three definitions of God given, either in St. John's Gospel or Epistle, and each of them connects itself with one of the great elements in man's threefold consciousness. (1) " God is Light," and man is Intellect ; and his intellect must be illumined by the Light Divine. (2) " God is a Spirit," and man is Will, a purely spiritual thing ; and man's will must lose itself in the higher and holier will of God. (3) " God is Love," and man is Emotion ; and these emotions must rise up and cling to God as their very centre, their adorable object, and their highest end. Do we not all feel that this last definition of Deity goes deepest down into His essential nature ? St. John, at least, felt this ; for he said, " God is Love, and he that dwelleth in love dwelleth in God and God in him." And when we go back from John to Jesus, we find the same truth stated in John xv. 9. " Even as the Father hath loved Me, I also have loved you, abide ye in My love." To this one principle of love Jesus entrusted

for His Church the whole work of winning the souls of men. He knew that the heart of men everywhere is made for love; that it pants for it as the hart for the water-brooks. With the deep glance of intuition, Jesus pierced down into the deepest springs of human energy and found this the one abiding powerful motive. And so He summed up all the law in the action of this principle with its two-fold operation. "Love the Lord Thy God with all thy heart and soul, and thy neighbour as thyself. On these two commandments hang all the law and the prophets."

5. It is therefore clear that in the Christian life love is an emotion that touches the nature at its deepest point, and sets free energies and spiritual forces of the most powerful character. This is not, however, to say that the feelings in man are more fundamental than the intellect or the will. Some psychologists, like Professors Royce, James, and Stout, seem to make the will the most fundamental element in consciousness. Professor Höffding, of Denmark, wisely maintains: "As in Greek mythology Eros was made one of the oldest, and, at the same time, one of the youngest of the gods, so in Psychology the will may, according to the point of view, be represented as the most primitive, or as the most complex and derivative, of mental products." The question is altogether one of the point of view. But we are convinced that when the Will is thus spoken of as fundamental, the word that should be used is Activity; and, further, that intellectual and emotional and volitional activity are all so intertwined that we cannot separate them. Certainly in all desires and thoughts there must be will. But also in all thoughts and volition there must be feeling. Indeed, the fundamental union of the emotive with the cognitive elements forms the beginning of all higher psychological development.

During any voluntary act the feeling element can never be passive. It seems therefore incorrect to say that the will is more fundamental than the mind or the emotions. If there be inertia of feeling, or if there be weakness of intellect, *pro tanto*, the free potential energy of the will must be lessened. Healthy activity depends upon a definite relation of reciprocity between the three elements of consciousness. It is in the right balance of them all that wise conduct and good character are constituted.

6. There can be no doubt that in religious experience feeling is a very important factor. We rejoice that the great majority of modern psychologists have justified that importance from a scientific point of view.[1] They have frankly recognized that there are differing types of Religious Experience, created mainly by the emphasis laid respectively on the intellect, the emotions, and the conduct of the believer. Intellectual and emotional beliefs continually interlace. "In actual experience," says Professor Ames, "ideation and sensory experience and the feeling background are never found isolated from each other; but together they form a unity which is our conscious life" (*Psychology of Religious Experience*, p. 323). The man of strong intellect may flatter himself that he is not moved in the least by emotions, forgetting that his very love of intellectual superiority is itself an emotion of high value for action and study. While, on the other hand, the practical man of the decisive and heroic type

[1] In the *American Journal of Religious Psychology*, vol. i. 1914, there is an article by Professor Starbuck maintaining singularly that feeling is a primary and direct source of knowledge altogether apart from cognition. He affirms that in the religious life the cognitive process is merely one of byplay, and that knowledge of a scientific kind is always under obligations to a feeling of worth. Cf. Pratt, *Psychology of Religious Belief*, pp. 6–12.

equally forgets, when he is exalting his decisiveness, that in strong decisions emotional reactions are, as a rule, exceedingly powerful. If clear thought helps to decision and to the cessation of all fluctuation of mind, not less does a deep desire for the ultimate goal of ambition contribute constancy and stability to the will. Though the judgment waver, yet if the emotions are kindled, the decision of the will has not long to wait. Like Cæsar, it crosses the Rubicon and cuts the bridges behind it. Were it simply a matter of intellectual judgment, his decision might belong to an appended or annexed mind. But when it involves his deepest tastes and feelings, he acts with decisive independence. The cogency of the feeling compels him into action.[1]

7. There is a very just appreciation of the value of Emotions and Will in recent theistic advance in the Croall Lectures of Professor W. L. Davidson, *Recent Theistic Discussion*. "If man can know God, the question involuntarily arises, Is knowledge all? Is there no access to Him through other channels of human nature than the intellect? Has the conative side of our being no function to discharge in the matter? Are human emotion and aspirations without significance? What of man's ideals? And so, from a fresh analysis of human nature and a more complete survey of Psychology, a wider theistic look has become possible, and is now generally taken; and to those of us who have for years insisted on basing the conviction of God on ideal human nature in its entirety, there is

[1] That it is unwise to base experience on its intellectual appeal is strongly held by Professors Royce, James, Pringle-Pattison, Sorley, Campbell-Fraser, and Flint; also by Dean Inge and Principal Fairbairn. Mr. A. J. Balfour (in *Theism and Humanism*) highly values the Æsthetic Sense but undervalues the Emotions.

nothing more gratifying than this. It has been effected by bringing the will and the emotions, as well as the understanding, to bear on the theistic conception" (p. 142). This is a fresh and a full statement of the value of the Emotions in their relation to the entire Christian man.

8. An important question remains. If the value of the Emotions be so high, Can we foster and regulate them? Certainly we can. Intellect is the fountain of feeling. Every thought tends to create an emotion which at once proceeds to put itself into action and disposition. As fragrance exudes from a rose, so does feeling spring out of thought. All these mingle in the current of the Christian life and are essential elements. Thought produces feelings: feeling flows into action: repeated action begets habit: and habit creates character. This is a most practical principle in the culture of the spiritual life. When we entertain thoughts of God, we come to love God, and to hold communion with Him. The more we think of divine things, the more the "heart" expands with gracious sentiments.

And the contrary law holds no less true. "Nurse an injury" and a passion of the worst kind is created. Nurse thoughts of love and corresponding feelings grow. Action and reaction take place. The doing of kind deeds reacts on the kindly feeling and reinforces the kindly thought.[1] Our habitual conduct follows the lead of our dominant thoughts and desires.

9. In this the teaching of Psychology coincides with the teaching of Jesus. The upward lift comes to us from the upward look. "I, if I be lifted up, will *draw* all men unto Me." The downward pull of sense is counteracted by the upward pull of communion. "Set your mind

[1] Sully, *Handbook of Psychology*, p. 408.

(A.V. affections) on things above." The mind goes first and the affections surely follow. The gospel of grace is a gospel of heavenward gravitation. If only we, with Bishop Ken in his hymn, begin the day with thoughts of God and of His promise, we start with all the best feelings in our favour. They will be sure to react upon our conduct and make the day a good day, and all the feelings throughout it will soar like white-winged angels on the way home. The secret of the finest culture of the Christian life is to get back to the origin of the emotions.

NOTE.—In the Lives of the Saints deep emotions played a large part. They were the habitual centres of spiritual energy with Loyola, Santa Teresa, Tauler, Eckart, Catharine of Siena, and many others. In the case of Loyola, the shifting of the emotional centre made it quite easy for the young man, who loved fine clothes, to give away every article of his courtly dress to a poor beggar. To him the whole world after his conversion looked perfectly new, and all nature seemed to wrap him round with kindest friendliness. Fear as to what might befall him was entirely swept away. (Cf. W. James, *Varieties of Religious Experience*, p. 275 ff.)

Jonathan Edwards' wife gives a very wonderful record of the emotions that filled her soul with wonderful peace in times of great anxiety (cf. Edwards' *Narrative of New England Revival*). Madame Guyon's experiences were not less striking.

## CHAPTER XVII.

### TYPES OF THE RELIGIOUS LIFE.

1. As there is no finality in, so there is no unchanging form or type of, the religious life. It runs into many moulds. It is shaped by temperament, education, individuality. In every age there is a prominent type. But the next age sees a change, and what was before pronounced falls into shade and a secondary place.

At the root of all these typical characteristics lies the personal factor. As a man is, so does he think and act. Both temperament and physical constitution go to the moulding of character. It is true that "man is more than protoplasm or germ-cell; more than a mere complex of inherited tendencies; more than a mosaic of parental and grand-parental characteristics . . . he is also conscience and will—and will choose the 'universe of desire' in which he is to live and to organize his natural impulses into character." [1]

But while that is so, his choice will be largely determined by his tastes and temperament. The personal equation will bulk largely in all his decisions. It practically every day determines the scale of his values and the range of his desires. If this elusive personal element were laid hold of and made to yield up its secret, we should better understand these types of personality. Psychology

[1] The Author's *Formation of Christian Character*, 2nd ed., p. 45.

is bound to examine them and discover their worth. For in the evolution of the religious life there is always going on a revaluation of values.

2. That there should be different types of religious experience is not less probable than desirable. Men's minds are not built, like steamships, in watertight compartments. They are as different as are men's bodies. In nearly every religious orbit we find a certain eccentricity. Christians ought to be anchored to one ground, Jesus Christ. But the length of the cable by which they swing around Him is very different in each case.

In Christ there is a perfect Model and a perfect Master. The nearer we come to Him, the nearer we approach to the one true type. For many of the strange aberrations from it which history narrates, religion is not responsible. The phenomena of sainthood exhibit many extravagances. So widely apart in thought, in experience, and in practice do some genuine saints seem to be, that it becomes difficult to associate them under one name. But much may be admired that may not be imitated. And it is not to be forgotten that all experience of believers is to be subjected to the law of the Golden Mean.

3. If, in the great Schools of Art, there be much one-sidedness with essential agreement, we need expect no less variety in the practical art of Christian living. A Santa Teresa, with powerful will and burning zeal, could not let her life run in the moulds that suit a Jacob Boehme, the saintly philosopher. The one belonged to the "motors," the other to the "sensories." Teresa was all bustle and fire; Jacob was all gentleness and endurance. The first had an aggressive piety that moved to its centre the Spanish nation. The second was content to remain a shoemaker at Gorlitz, walk among its green fields and get

visions of God that filled him with wonder. "In one quarter of an hour," he says, speaking of one such experience, "I saw and knew more than if I had been many years together at a university. For I saw and knew the Being of all Beings, the Byss and the Abyss, and the eternal generation of the Holy Trinity." The types in these cases are very distinct. Action characterizes the one. Meditation marks the other.

4. Difference in types is much to be desired. It may be one of the benefits of the existence of Christian Sects. Each one sets its own type and seeks to stereotype it. The Quaker has imprinted his on the Church. The Salvation Army has created another. The High Anglican and Roman type is very distinct. Possibly new types may yet evolve out of the Church of India, the Church of China, and the Church of Africa. If so, it is probable that different functions may, in the great organized Church of the wide world, be allotted to these distinct types of believers. To one Church may be set the duty of love; to another the work of reproof; to a third type the function of consolation; to a fourth the duty of witnessing. None of us can help being prejudiced in favour of the type that comes nearest to our own ideal of the Christian life. We love what most approves itself to our liking and our judgment. We stand aloof from the type that seems to us least like our Lord. So that there may be great advantage to all classes of Christians in the multiplication of outstanding types.

Among the Apostles themselves one can see the origin of this division in the early Church. There were amongst them the Rock, the Zealot, the Boanerges. And St. Paul produced a type of his own. Need we wonder that these lines soon laid themselves out in Corinth: "I am of

Paul; and I of Apollos; and I of Cephas; and I of Christ" (1 Cor. i. 12). Yet the disciples had lived a common life with their Lord. The thoughts of Jesus every day slid (in Charles Lamb's phrase) into their minds. They unconsciously came to share His sanity and sanctity and to imitate His manner of living. His repeated "Courage" became their mood of thought.

And yet they were not mere copies or photographs. Each had his own type of piety and of preaching. Jesus knew it, and He named them accordingly. Even the traitor, before he left them, had become a type. He represents such as enter the Church without any experience of converting graces; in whom no spiritual experience of penitence has operated, and who are drawn to the Church of Christ mainly by a desire to comply with social customs or with an eye to some benefit in their calling. Wherever such mercenary motives operate, we have the Judas type of disciple.

We have seen that Conversion is just the entrance on a new spiritual universe. Yet how different are the modes by which that entrance is effected. There are two main types of conversion experience. Dr. Wm. James speaks of them as the Healthy-minded and the Sick Soul. But there are many gates besides these into God's city. St. Paul came by one, and St. John evidently by another. Augustine had the Pauline experience, coming out of the horrible pit and the miry clay of his past life. Clement of Alexandria had quite another; for it tells how he stepped from Greek Philosophy up to heavenly wisdom, and the truth of the Gospel burst upon him like an intuition from heaven.

5. Now, as in our experience of the initial stage of the Christian life, we find these types prevailing, so also there

meet us types of character in every later experience. And they differ, not so much in temperamental qualities as in individual preferences for the two sides of the religious life—that of action and that of repose.

In the Old Testament these types may be said to be represented by the twin brothers, Esau and Jacob, the energetic huntsman and the quiet shepherd. In the New Testament we see the outstanding types in the two sisters of Bethany, Martha and Mary. Jesus loved both of them, and still finds room in His Kingdom for the energetic housekeeper and the saintly and subdued disciple.

Everywhere we find these types prevailing. The one delights to entrench itself in authority. It feels the force of that which carries the weight of years. It bows before prestige and name and tradition. It is of the passive and receptive kind. It is to be met in every Church.

The other is active and individual. It cannot repose upon authority; it must rest on the rock of truth alone. When it finds truth verifying itself to its reason, there it takes its stand. Its religious convictions are based upon reality. The personal note prevails. Nothing but living contact with Christ Himself will satisfy. Its formula is that of the blind man who was cured, "One thing I know: once I was blind, now I can see"; or of St. Paul, "Once ye were darkness; now are ye light in the Lord."

The great mass of religious experience falls within one of these two classes. Each has its own minor divisions, which are known to sincere and earnest souls. But between the two there is little crossing. The man of Thomas Carlyle's type could never accept his father's creed without questioning. And those of the type of Cardinal Newman would simply be wretched so long as a single question remained unanswered. In them superstition finds its

favourite ground. It is their joy to believe and to rest. It is their highest misery to doubt. They want a safe anchorage and a short cable. The other also wants a good anchor. But he swings around it with a long cable and a free sweep.

Each has its use, and they shade off by degrees into one another. Each serves its purpose. The passive or receptive type is the more stable part of the Church. Content with the *textus receptus* and the Apostolic Creed, it is pained to know there are doubts about these. It has no delight in new departures. It can only condemn rationalism in religion. It is the stable and solid element in the Church. It has continuity in good works. It abides in the faith. It maintains the traditions of the Church. When Christian truth is attacked and the Church rocks to her foundations, and hearts quake with fear for the Faith, this type of experience remains true. In the Church of God it finds an anchor of the soul sure and steadfast. It holds fast that which is good.

6. The active type cannot rest upon tradition. It must prove all things before it holds fast to them. A reason for the hope that is in it is an absolute necessity. It simply cannot accept truth on trust. The whole heavens must anew be scanned by Copernicus. The swing of the Cathedral lamp suggests doubts to Galileo that will not let him rest in old theories of the sun circling round our globe. A continual thirst after certainty burns in his heart.

"New Philosophy calls all in doubt." This type of mind can never be content with defining the Divine nature by mere negatives. It must know God by personal intercourse and communion. It demands individual contact with religious truth. When Bacon wrote his *Advancement of Learning*, the mediæval Church was still under absolute

authority, and barred the door to all theological progress. Bacon could not endure the barrier. He burst through it and opened the door to many heresies. Yet truth triumphed; and beliefs based upon authority soon found a better basis in reason. Tradition gave way to conviction. Hearsay yielded to credibility, and religion began to rest on a rational basis and on the living inspirations of the soul. It was no longer a faith formula or a round of ritualistic observances. It lived by fresh contact with reality. It sprang into life out of the new impulses of communion with the living Christ. It gave a new basis to Apologetics and a new theology to faith.

7. To-day we look more than ever to the invincible facts of religious experience. No doubt we pay the price with times of uncertainty and days of painful doubt. "The mighty poets in their misery died," but their death was the way to unending life. Rest and sleep and quiet belong more to the dead than to the living. "This is not our rest. Here have we no abiding city." Our task is the upward and onward one. Such is the feeling that ever lies at the heart of the Active type of experience.

"Pre-eminence in any art is always paid for." It is so in faith. Religion belongs to the noblest part of human nature. It marks out man as the being "who looks before and after." Without this type there never would be any advance in theology or any fresh apology for religion. It is needed to "fight the eternal sluggard in us." Thought and action "are three-fourths of religion." They render to it moral service of the highest kind. If the Passive type is necessary to conserve the old wine, the Active type is not less needful to produce the new bottles for the new wine.

8. It may be fairly claimed for the Passive type that its

virtues are those which are recounted in the Beatitudes. The Sermon on the Mount pronounces its blessing on the poor in Spirit, to whom belongs the Kingdom of Heaven. Poverty of spirit is not the poor and mean thing that many imagine it to be; but without doubt it is a passive grace. It is humility in its extremest form. It is as far away as possible from self-assertiveness and forceful determination. Meekness is another grace that is seldom found in the active type. It is not inconsistent with it, yet not characteristic of it. Mercy is a beautiful virtue: "it droppeth as the gentle rain from heaven," blessing him that gives and him that receives. The active forceful character may have as much of it as the passive; and neither side could by preference claim it. But without doubt the meek man belongs to the passive type; as does also he who endures persecution for righteousness' sake.

9. At the same time, these passive virtues go to the making of true character. Their absence would be a distinct loss to the man of action. None of the apostles was more characteristically a man of force than was St. Paul. Yet he could truthfully write: "Being reviled we bless; being defamed we entreat—we are made the offscourings of all things, even until now."

And St. Peter could also combine the passive with the active. At least, his epistles in later years of his life show how he counselled and honoured the virtue of patience and calm endurance of persecution (1 Pet. ii. 20).

10. This combination is found in all the best and greatest men. There is no need to question their sincerity on the ground that these graces are mutually destructive. The Christian virtues are not of such a kind as to destroy one another. In all sincere Christians they are reconciled.

11. It must never be forgotten that active and passive types meet perfectly in the One perfect Man. If at one time in youth the passive graces seem to predominate, soon the active powers come into sight. In Jesus meekness does not hinder manliness. The feminine side is filled out with masculine virtues; the one complements the other. Fervour finds its best setting in patience. Righteous anger flashes out against the Sadducees, while gentle mercy condemns the sin of the fallen sister. Constancy goes side by side with consistency. He reaches out to both extremes of Active and Passive; and, strange to say, He fills all the space between. He fuses force with meekness; the strength of the hero with the sympathy of the nurse; calmness of judgment with exaltation of spirit; the placidity of the peacemaker with the fervour of the enthusiast.

12. It has been said that life is a comedy to him who thinks and a tragedy to him who feels. Both sides were seen by Jesus; and both were understood. Life was too real to be comic, and too full of active service to be tragic. The great surrender He made in emptying Himself of His original glory determined the precise complexion of His joy. But sadness and gladness had each their turn. Neither was primary. In that perfect life neither the sorrow nor the mirth could be omitted. Stated in the completest possible terms the Christian religion involves both moods. There is no doubt that the quantitative admixture of types will be determined by heredity and temperament. They may also vary according to age and race. But the disciple who would be as his Master must ever seek to combine both sides. Passive virtues are the best foundation stones on which to uprear the structure of strong Christian character. The religion of healthy-

mindedness needs both planks in its platform. It is a sinister system of theology that would exclude either.

13. Certainly it makes an enormous difference to us whether we merely, in a spirit of Stoic calm and resignation, accept the universe as we find it, or enter into contest with its ills in the spirit of the Christian warrior. The aggressive mood must in some way combine with the defensive. The service of the highest, in the place where God has put us, should never be a yoke. A fully developed Christian life, whatever the type may be, should leave dull submission behind. It should not meet life's duties and burdens with mere drab acquiescence; but it should step forward and face them in a mood of bravest welcome, both with calm serenity and with enthusiastic joy.

14. One of the great phrases of Mediæval Mysticism, still current among us, is *The Imitation of Christ*. Yet imitation may be a very outward act and devoid of inward power. Robertson of Brighton, in one of his finest sermons, points out the weakness of mere imitation of Christianity. In our manner of life, our dress and speech and national characteristics, there might be the closest outward imitation of Christ and yet no inward renunciation. Consecration comes nearer to the heart of Christianity than Imitation. But if Imitation of Christianity mean the following of our blessed Lord in His spiritual renunciation, then it will bring the believing soul into an abandonment of all that clogs and hinders in its progress to a holy life.

15. A question remains. Is it to be said that these types of active and passive religion have been injurious to the Christian faith, or is each of them a part of religion's total message? It has been claimed that a Lord

of Hosts, a God of the battlefield, is the Deity of the Old Testament; while a God of peace and love is the Deity of the New Testament. The Prussian of to-day needs the one. The Englishman of to-day worships the other. Does not Holy Scripture present God to us in both aspects? And may we not have nations that need the adoration of a Lord of Hosts more than the presentation of the God and Father of Jesus Christ?

16. We must not forget the wise teaching of the Apostle, that we know but in part. Every one of us is but a partialism. Every creed of every Church presents only some sides of Divinity. A full-orbed theology has not yet been found. If we belong to the healthy-minded, we shall love the God of rectitude and sing with the Psalmist: "I will wash mine hands in innocency. So will I compass Thine altar" (Ps. xxvi. 6). Is it not true that the purest life, the man of highest integrity, finds it very difficult to repeat some parts of the Prayer Book of the Church of England? I have known a lofty spirit who said that for him it was difficult to be devout. And he gave as the reason God's omnipresence. *Tout savoir c'est tout pardonner.* He did not believe in confessing that they all were "miserable sinners." He came near to the Mystics in their wonderful obsessions of tenderness, purity, and communion with God.

17. Among Unitarians, minds of this order have played no unimportant part. Emerson's soul was of a sky-blue colour. In the *Life of Theodore Parker* there is found no confession of a deep consciousness of sin. F. W. Newman speaks of the once-born and the twice-born, and says of the former that they know God not as a Judge but "as the animating spirit of a beautiful harmonious world, beneficent and kind, merciful as well as pure." Starbuck

quotes a Unitarian Divine who says: "I always knew God loved me, and I was always grateful to Him for the world He placed me in. I always liked to tell Him so, and was glad to receive His suggestions to me." It would be impossible for such minds to unite with some of our Churches. There are sects among us where these souls would choke for want of air.

18. On the other hand, there can be no doubt that the various Churches and creeds meet the spiritual needs of many. Though at the present time there is a very noteworthy movement towards large unions and a more closely articulated religious life, yet Psychology regards these Churches as social organisms and as products of social movements in the national development. Behind each one is some type of religion. Calvin and Knox gave to the Reformed Church its shape. These powerful personalities helped to determine its creed and constitution. That being done, the Reformed Church drew to itself those who were like-minded and put its impress upon them as they did upon it. This type is marked by mental independence, robust aggressiveness, and devotion to missionary work. The Lutheran Church is similar; yet it has its own type of spontaneity and earnestness more suitable to the German mind. Protestantism, as a whole, draws to it the Active type of religion, starting from a spirit of intense individualism and loyalty to truth. The Church of Rome attracts the souls that love to find rest in Catholic Authority and Infallibility.

19. Puritanism condemned amusements and favoured a Sabbath of the Jewish type. It sprang out of a strenuous will and a lofty sense of dutifulness to the King of kings. It could not but contend against the loose habits of the times of the Stuarts. Every clean and noble soul felt

drawn to it in those days. Cromwell was its model. John Hampden was its type. It was a necessary step in the evolution of religion. It had its own day, did its work, and then ceased to be. But the Puritan is still among us, and is represented by some sects which prefer a more pronounced Protestantism than they find around them.

20. The ritual of a church reflects its type of reverence. If that of the Church of Scotland is somewhat bare, it is because that Church loves spiritual worship offered to God the Spirit in spirit and truth. The thought of God rules and shapes all worship as well as all social conduct. Types of religion lie behind types of ritual and government. Nowhere is this more clearly seen than in such massive movements as the Reformation, in which various comprehensive ideas of God were in different countries embodied and symbolized.

21. This doctrine of types is seen in other things than worship and Church government. It moulds missionary enterprises. It guides religious unions. It is thought out in theological systems. The history of the famous doctrine of the Atonement is a striking illustration of its power. To Anselm, man seemed God's debtor, unable to pay the sum that stood against him in Heaven's books. Accordingly he formulated his peculiar theory of that doctrine. The debt of sin is wiped out in the price paid by Christ on the Cross. That type of Atonement could never satisfy the consciousness of one trained to law and juridical systems. Need we wonder that Grotius worked out a *governmental* theory of Christ's death and sacrifice? To his mind God is a jurist, and the dignity of law must be maintained and must find its satisfactions. To uphold the honour of the lawgiver was the first and the last thought of theologians of the Calvinistic type. To souls of another

type the moral influence theory makes its appeal. If ever there was a saint in the Kirk of Scotland it was, by universal testimony, John Campbell of Row. Yet for his theory of the Atonement he was expelled from that Church. We must remember, in the judgment of a great charity, that all souls are not cast in one mould, and that in every case of true conversion and of sainthood the idea of God is central. It is in terms of that idea that the place and function of theological doctrines are to be found and developed. All forms of religious thought are the product of direct reflection on God's nature. And as all of us are partialists, our types of religious consciousness simply reflect our finite mind. To the Infinite alone infinite truth is completely known.

22. Psychology here is an excellent corrective of narrowness and of bigotry. Its true mission will be found in a broadening of the conception of religion. They who live near to God and have much of the Spirit of Christ, when they meet, discover their true oneness. Many Protestants even yet cannot regard Cardinal Newman as a brother in Christ. But all who have read the autobiographic *Apologia* remember that fine passage in which Newman states that ever since his conversion there have been two, and only two, absolutely self-luminous beings to him in the whole universe—God and his own soul. Santa Teresa said something very similar three hundred years earlier. To both of them God was very real. In both of them appeared the fruits of saintly living. In both of them the sense of the reality of Divine things was very intense. They were types of a kind that many Protestants fail to understand. "But he who has learned to pray aright," says Bishop Wilson, "has learned the secret of a godly life." And Goodwin (the Puritan) writes: "I have known men who came to

God for nothing else but just to speak to Him, they so loved Him. They scorned to soil Him and themselves with any other errand than just purely to be alone with Him in His presence. Friendship is best kept up, even among men, by frequent visits. And the more free and defecate these visits are, and the less occasioned by business or necessity or custom, the more friendly and welcome they are." That is a classical passage about defecated prayer. It goes to the heart of things. It shows prayer is one of the forces, as Tolstoy says, by which men live. *When a man lives by and in his religion, he gets above all the types of it.* He is a great moral and spiritual force. He has reached reality. And Psychology, when discriminating between types of religious experience, never forgets this fact.

23. It is impossible to pass from this subject of Types without considering the new type of Nietzsche. It is not likely that Nature will in the course of evolution ever produce a higher physical creature than man. If she does slowly produce a new superman, it seems clear that the evolutionary force will act along the line of the spiritual process with which we are now acquainted. How far-reaching that process is has been eloquently told in M. Bergson's *L'Evolution Créatrice.* A supreme activity of this creative power is constantly at work and may result in a higher type of life than we have yet seen.

But it will not be in the direction of Nietzsche's super-manhood. In sympathy with the genius of Germany he has fastened his gaze too exclusively on the element of force. He worships the Lord of Hosts more than the God of Love. And he imagines that the possibilities of future progress in man's development will be through a favourable augmentation and accumulation of human powers and arrangements.

We live in hope that with the better knowledge of God's revealed will and the work of His Spirit, a higher type of character may yet be produced. The saints are still the excellent of the earth. And no standard has been reached that may not be surpassed until we attain to that set before us in Christ. The Apostle Paul (Eph. iv. 11) maintains that all the gifts of the Ascended Lord were bestowed upon the Church "for the perfecting of the saints—until we all come unto the full-grown man, unto the measure of the stature of the fulness of Christ." But the superman of Nietzsche is of another type than this. The will-to-power must make him the giant he is to be. The type is German; and the late war has for ever broken this new Apollo in pieces. The growth of a Christian democracy and the spread of Christian Brotherhood has made him an impossibility. If there is to be evolved a superman of high influence and lofty example, it will be in the line of self-knowledge, self-reverence, and self-control. "These three alone lead life to sovereign power."

24. The diversities of view and of values manifested by these types of personality justify us in repeating the warning against misjudgment. It seemed impossible for Martha to understand Mary's conduct. Martha would honour her Lord with a well-laden table; Mary would honour Him with a deep devotion. "God gives it," says Dr. Martineau, "to some to show themselves through their work. To others He assigns it to show themselves without even the opportunity of work."

So misjudgments are many, and the law of charity is forgotten. To-day the evangelist is apt to think that no pastor is doing anything for Christ if he be not conducting a mission, while the learned theologian speaks disrespectfully of the earnest herald's message; yet both are needed,

and should recognize each other's gifts. A church of evangelists might be too noisy to be helpful to piety ; and a church of learned divines might need much fresh air let into it to save it from dry-rot. The rousing preacher and the quiet pastor has each his place. The Church of God needs all types of piety to do its work. All may be faithful. And if so, all will be fruitful in its service.

25. In the famous chapter on love (1 Cor. xiii.), St. Paul confesses that we are all partialists. "We know in part and we prophesy in part. . . ." Here we see as in a mirror darkly. This is a supreme reason for the judgment of charity upon our neighbour. Psychology emphasizes the wisdom of the apostle's words, not less than the conclusion he draws : "then shall I know even as also I have been known." To many, Heaven is attractive because painful misunderstandings there shall cease. In its wide horizons narrow views are impossible. The thought of it should cure the Churches of their mutual jealousies and help to throw down partition walls. The pyschological study of types teaches the banality of bigotry. There is not a single church that does not itself come short of the perfect type.

NOTE.—Some excellent thoughts on this subject will be found in Dean Inge's *Outspoken Essays*, Second Series, ch. i. See also Ward, *Outlines of Sociology* ; Barry, *Christianity and Psychology*, ch. vi. ; and Webb, *Group Theories of Religion.*

"Each one of you saith, I am of Paul: and I of Apollos: and I of Christ. Is Christ divided?"—St. Paul.

## CHAPTER XVIII.

### PSYCHOLOGY OF RELIGIOUS SECTS.

The word Sects has an unpleasant sound. It smells of narrowness. It conveys the notion of bigotry. Unity, so lovely and healthful, is broken by it. The part takes the place of the whole. Symmetry yields to Sections. Segregation is sought instead of completeness. The thought of it is distasteful.

1. Yet all has not been loss. A fresh *esprit de corps* has been created. Individuality has come to its own within the sect. The precious value of personality is recognized. Some flower of Christ's garden is cultivated with greater care. The dominating power of numbers is resisted. The force of the mass has less dangerous driving-power. Liberty gets room to live. Originality finds its opportunity. The Church, like that " whole creation " of which St. Paul speaks (Rom. viii. 19), " waits for the revealing of the sons of God."

2. It is also to be remembered that denominationalism is not necessarily sectarian, even though we admit that sects have their place. It is, in fact, an inevitable corollary of Protestantism. Perfect uniformity is possible only on the basis of universally acknowledged Authority. An authoritative Protestantism is a contradiction in terms. No Christian church has yet reached perfect symmetry. But denominationalism may help

to preserve liberty of thought along with unity in fundamentals.

3. The Spirit of the Age, however, is against Sects. Federation and Union are the order of the day. Instead of moving away from each other on their radii, Protestant churches are moving inwards to the centre and leaving the circumference. At that centre they find their Lord; and the nearer they are to Him the nearer they are to one another.

4. What has Psychology to say to religious Sects? Psychology is a Science; religion is an Art. Scientific knowledge can never make a good artisan. But it can reduce rule-of-thumb methods to scientific order. It may foretell which of these are doomed to failure, and which are likely to succeed. It recognizes that Sects are social movements or stratifications determined by some type of personality, or shaped by some powerful religious leadership. We have in a previous chapter treated of types of religious experience. There we find the sources of different convictions and tastes. One type entrenches itself in Custom and Authority. Others desire an active experience. They must have direct communion with God. In these diversities Psychology recognizes that religion is one with Social Consciousness. In each sect it discovers the mental and moral traits of its founder. Almost every feature of George Fox's character is seen in Quakerism.

5. In Sectarianism there is manifest the operation of the group consciousness. Man's mental reactions to his personality cannot be completely explained by regarding him as a self-contained unit. In all social and religious relations, as in all industrial matters, he must be studied in connection with the web of relationships among which he

lives. The voter soon finds that he gets self-expression best within his own political party. The workman desires emotional satisfaction inside his Trade Union. The religious man similarly yearns for kinship among those whose training and experience coincide with his own.

The inhibitions that prevent men from making a public profession of this faith no longer operate within the Sect. Sympathy is readily extended : the smaller it is, the more sympathetic are the members. The presence of others exactly like-minded awakens in all the gregarious response, which is highly pleasurable to our human nature. A happy frame of mind arises from the unification of many minds arriving at one conclusion and abiding by one creed. The authority of dogma is reinforced and kept alive. Sometimes, to the injury of all, intolerance is also kindled into a flame, and the bounds of fellowship are severely narrowed. And then acts of the most disintegrating and unsocial character may take place.

If, however, the group consciousness is fortified by high ritual, a new method of control appears. The spirit of the Sect is reinforced by sacerdotal worship. Pictures, processions, crossing of oneself, much repetition of ancient creeds, and masses for the dead, will form new means of suggestion. This mode of grouping rests upon Authority. It draws its truths from tradition. It seeks enforcement for them by the most serious of all penalties. And it desires to secure perpetuity of control by ecclesiastical government, regarded as essential to the Church and to the transmission of Divine grace.

6. In all this there is much kinship with military order. The same spirit that permeates the battalion, the same love of fellows, the same obedience to orders, will pervade the Church. In the mass feeling of the revival movement

the Christian self is entirely inhibited. But in the sacerdotal worship it finds a fitting place and becomes of value. The individual is much more urged to take his part in the organization and propagate the doctrines of his Sect. He will seek deep religious satisfactions in the progress of his peculiar people and in the printed reports of its success. But the danger is great that, instead of seeking the world's betterment and the advance of the kingdom of God, he seek only to impose the pattern of his own sect, and the adoption of a procrustean form of government that is unsuitable to other spheres and differently reared races. Worst of all, the Divine Father gets narrowed down to the size of a finite Deity who is merely the head of one particular body of worshippers. There follows the loss of liberty, of initiative, and of the invaluable help of a right perspective. Forms harden and consolidate and tend to imprison the Christian mind.

7. Protestantism is the assertion of the rights of the individual. It claims direct access to God. Neither pope nor priest nor presbyter shall come between the soul and its Maker. Every believer has a right to discharge that most sacred of all duties, the duty of approaching in prayer the God who made him, and of trying to understand the Book of Revelation with the reason which He has given him.

If he be accused of asserting the supremacy of Reason over Revelation, that to a Protestant can mean only the supremacy of the truth as soon as it is discovered. It must first of all be seen to be truth before the mind and will can bow to it. But the supremacy of truth is just another term for the Sovereignty of God. Our mind cannot think without abiding by the laws of its own structure. It cannot follow these without finding truth.

The whole full-orbed truth may not be discovered. But what is found becomes reality to the finder. It is to him divine and sovereign and authoritative. No Church organization, however hoary its traditions may be, however ancient its creeds, and however correct be the transmission of its orders from St. Paul or St. Peter to the present moment, can come between him and the truth, or can stand between his soul and the Divine source of all life. Here, like Luther, he takes his stand. "I cannot do otherwise. So help me God."

(*a*) In favour of the existence of those divisions in the Church of Christ it may be said to-day that every encouragement must be given to the liberty of individuals. Individuality is apt to be crushed out in every large and strong organization. Socialism is rampant; and it is very difficult to maintain one's place and exercise the functions which pertain to one's gifts and endowments. This has greatly led to the formation of Sects.

(*b*) On the other side, one cannot but feel that the principle of division in religion has gone too far. In some villages in Scotland you will find three Presbyterian Sects, all holding by the same Confession of Faith, all maintaining the same forms of worship, all singing the same psalms and hymns. Yet on very minor points of doctrinal differences, rather on different interpretations of minor clauses in the same creed, they maintain their Church, their preachers, their choirs, and their separate temples of worship. Worst of all, their divisions are often carried into their politics, and perpetuated in their social intercourse. The world looks on and laughs, and says mockingly, "See how these Christians hate one another."

8. Christianity is many-sided. Strong, vigorous personalities are required to exhibit the many facets of the

precious gem. In the Christian life, Thomas à Kempis will show one side and Madame Guyon another. In every pulse of religious consciousness the elements of thought, emotion, and volition intermingle in differing proportions. "There are diversities of gifts, but the same Spirit. . . . To one is given by the Spirit the word of wisdom; to another the word of knowledge; to another faith; to another the gift of healing; to another the working of miracles; to another prophecy; to another discerning of spirits. But all these worketh that one and the self-same Spirit, dividing to every man severally as He will" (1 Cor. xii. 4–12).

In pointing to this spiritual dynamic at work in the Church, St. Paul accounts for the origin of denominations. It was this power that Jesus desired to communicate to all His disciples. "He had a passion for personality."[1] In His Church moral initiative is of the highest value. It is impossible for it to operate without kindling opposition. And if the opposition be harshly and unwisely exercised (as in the case of Wesley) the result is usually another division in the Church of Christ. Individuality must have expression. "Where the spirit of the Lord is, there is liberty."

9. On the other side, much may be said against the propagation of Sects. Schism in any organic structure is hurtful. It mars the symmetry of the body. A sense of proportion is lost. No Church which has suffered by schism exercises a wide influence over a community. The brotherhood of the Family is broken. Friendships are severed. The charity that should hope all things and believe all things is injured.

While initiative should always be encouraged, yet

[1] Peabody, *Jesus Christ and the Social Question*, p. 309.

individuality is very apt in small sects to run rampant. Churches that have long denounced the power of the Papacy are made to feel the domineering influence of smaller Popes. When the walls of denominationalism are built too high, much help from without is excluded, and the influences within predominate. The strong leader communicates himself to the sect. It mirrors his personality; it reflects his oddities. All this is opposed to the high ideals of Christianity which would lift men above all local antipathies and partialisms and make Christ the one Model and Master. When a Church becomes merely a social religious Club or Clan, it loses that true note of a Church which lies in Universality. It loses touch with the great world that Christianity wants it to save.

Worst of all is the awful wastage of means and of men which is involved in the existence of so many sects to-day. While the great heathen world waits to be converted, every little town has its many meeting-places.

10. The cure of Sectarianism is to be found in the cultivation of the spirit of Brotherhood. This is a work well worthy of the efforts and prayers of all Christians. When the world outside presents a solid phalanx of opposition, the ranks of the Christian army should be closely united. It is happily an office which every day now renders easier. In the divided state of society any effort which touches the springs of religious affection common to all performs a seasonable though simple office. Happy is he who seeks out and seizes on points of unity and brings brethren in Christ together in prayer and work. He is doing a most Christlike work.

11. Everywhere to-day, throughout Britain and America, Canada, and Australia, the tendency is towards a more closely articulated Church life. Psychology cannot

but approve. It regards religion as identical with the social consciousness. It does not favour those stratifications which result from the original presence of powerful leadership. It is not blind to the fact that Luther was the incarnation of individualism and that Calvin in the spirit of a lawyer claimed for the Church the privileges of a spiritual aristocracy, elected and selected of God. This is a reversion of the scale of Social Values. Is it not also a reversion of Christ's own scale of Christian values ? He spoke of a Coming Day when, of these at work in the vineyard, the judge of all would declare that the last should be the first and the first should be the last.

12. Sects may be good in their intent and excellent in their work. But Sectarianism is a spirit which is most unchristian. In nothing did our Lord more manifest the desire of His heart than in drawing His disciples together into closest union. And in no way does St. Paul become liker to his Lord than in his deep desire to enter with all his brethren into this fellowship of faith.

Every student of New Testament Greek knows how that apostle is ever using verbs which have in them the Greek preposition " with." It is not easy to translate their full significance into English. The word " fellow " has to be made much use of. " My fellow-workers in the Gospel " ; " fellow-servants with me " ; " fellow-sufferers " ; " a fellow-prisoner with me." These convey satisfactorily the apostolic idea of union. But when the apostle turns to his Lord and thinks of the Centre of all church unity, it is almost impossible to get the full and complete sense of his Greek words into English. And in those who realize that they are heirs of God and fellow-heirs with Christ, the spirit of sectarianism will be wholly absent.

## CHAPTER XIX.

### TRAINING IN RELIGION.

1. The fundamental principles of Psychology are of great value in religious education. Christian parents will find it of the highest importance to make themselves acquainted with these. They prescribe methods of instruction which are in thorough consonance with the laws of the mind. Teaching is itself an art; but its rules are derived from a science, whose laws must not be transgressed. Herbart and Pestalozzi were among the first to make Psychology and Pedagogics run side by side. These are congruous, and the wise teacher will always make use of them in his work.

2. If psychological principles in this connection are largely negative, yet they may be of much use in saving us from mistakes. They will teach how to work with tact. They will make us acquainted with the curious mentality of young minds. They show us how diverse children are in taste and temperament. These differences are not due alone to environment. Long before they left the hidden laboratory of nature the souls of the young had been stamped with the marks of sex, of talent, of taste, or of genius. That these distinctions are real and original no one can doubt. That they persist through life is as indubitable. A St. Paul never could be a St. James. A St. Peter never could do the work of a St. John.

But they are all needed in the great organism of the Christian Church.

3. In Chapter V. we saw that the child reconstructs all that he hears about God in concrete terms and in his own natural manner. We must not expect from him the ideas which mature experience gives. To make a demand upon him for emotions and convictions suitable to the adult mind is the sure way to breed in him hypocrisy or to lead to reaction. For him religion at first must be education. It is the sowing of good seed. It is the awakening of the mind to think of the Cause of all things. It is the kindling of the young soul through the persuasiveness of truth. That religion is education was first stated by Lessing in his epoch-making saying, "Education is revelation for the individual, and revelation is education for the race."

4. In this education it is desirable that all eager questioning by the children should be encouraged. The young mind is continually seeking to find hidden causes. The child is the true mystic; he wants to reach the secret of Divine things. He is not content to see through a glass darkly, but desires to know face to face. His questions are these: "Is heaven away above the stars? Are these stars holes letting us see into heaven? Is God up there? Who made the stars and who made God?" If these lost their mystical nature, to him they would lose their religious content. It is therefore wise to gratify his curiosity; for his curiosity lies at the base of his interest.

Above all, he loves stories. This may be satisfied by tales, parables, historical narratives of striking events, and, above all, by the stories of the Bible. The incidents of the life of Joseph, Moses, Samuel, David, and Daniel will thrill him. It is true the "curve of interest" varies with

different children. It always rises when the narrative contains outstanding points and up to the climax of the story; and it sinks as these disappear or as the moral of the story is too long drawn out. The youth grasps these tales and makes them live again in imagination. They dramatize religion for him, and reveal at a glance how God may be taken into his life. Not less does the life of Jesus and the dramatic character of the parables and miracles furnish themes of abiding interest. Both the "mental type" of boy and the "motor type" will each find his needs satisfied by this material; and each will make his proper response.

The Herbartian doctrine of interest is not to be reproached with making Pedagogics childish. Continuous attention can be won only by the interest inherent in the object and not by loudly commanding it. Interest must be elicited from within, not created from without. If the teacher has an inattentive class, he has not yet found the right method of teaching religion.

In adolescence, as we saw before, the religious instinct comes to the parents' help. It should be very carefully and tactfully made use of. Wise counsel and guidance given at this age utilize the psychological opportunity; and with good home influences they will make the transition into the higher life much easier for the adolescent, and bring him rest from his spiritual upheavals. Here the anxious parent and the earnest teacher get their true reward.

5. The value of Christian nurture has not yet found its true place among us. In some churches the teaching leads to the expectation of a conversion crisis. In others the dependence is placed on religious instruction and Christian nurture. St. Paul's own conversion was typically catas-

trophic. Yet in the Epistle to the Ephesians he exhorts parents to bring up their children in the nurture and admonition of the Lord. He expects that the seeds of holy principle in them should be made alive by the Spirit's agency working through the parents' faith and example. And he speaks of Timothy as one in whom there had been a heredity of grace, manifest from his youth.

6. Some day there will be written a Psychology of Home Life, as there has lately been published one of Industrial Life. And it will teach that home is not merely a house in which to live, to get our meals, to rest when tired and to sleep ; but that it is a place for growth in all the Christian virtues, for the culture of character, for advancement in refinement, politeness, mutual respect, good manners, and all the instinctive courtesies of a Christian home.

7. It is clear that Jesus believed in this growth of the Divine life among the young. He always spoke of it symbolically and in parable as if it could be no otherwise described. The kingdom of heaven was like unto a man which sowed good seed in the field ; but while men slept his enemy came and sowed tares. It was like to a grain of mustard seed, small yet growing to greatness. The Parable of the Sower uses the same imagery. We speak of planting seed by Sabbath-school teaching in the hearts of the young. *But it is God who plants the seed, and we only tend and nurture it.* We should do our best to eradicate the weeds, and to let the good seed get room to grow.

8. Great attention should be paid to the Periodicities of the religious life of the young. There are stages of progress, each of which presents its opportunity. It has its tide, which, if taken at the flood, will lead to spiritual fortune. We should labour educationally for the children's

religious advancement. In early childhood the imitative instinct is very strong. That stage above all demands good example. Nothing else will suffice. Every act, word, mood, and tone of the parent is copied. In the next stage of junior boyhood and girlhood, from seven to ten or eleven, constructive instincts are at work, and the value of habit is supreme. It is a very formative period. Every good habit should be wrought into the moral texture. This is the time to learn early rising, daily prayer, politeness, self-denial, and all good habits. The next stage of senior boyhood and girlhood, extending over the twelfth year to puberty, is still more a formative period. Memory here begins to operate. It is the grand time for committing to memory portions of the Bible, and hymns that will remain a possession on to old age. This leads on to the last stage of adolescence, in which come the storm and stress of the young life; and the utmost care and wise guidance are required to surmount the trials of that period.

9. If youth is thus full of temptations, it is also full of splendid possibilities. Every one of these four stages should pay its toll to the boy's well-being. He should master them and make them yield their tribute, There is a wonderful plasticity in the nervous and in the mental tissue of these times. And on it the wise parent will try to engraft every good habit of prayer, of reverence, of truth-speaking, of honesty, and of honourable action. "Habit is the flywheel of society," says Professor James; "its most conservative agent. It alone is what keeps us all within the bounds of order." It makes all toil easy, and makes it pleasant to continue young life on the lines of good nurture. By this method the best habits can be engrained and capitalized. Who can estimate their religious value? They become our second nature. The

Duke of Wellington is responsible for the saying: "Habit a second nature! Habit is ten times nature."

Yet in cultivating good habits care must be taken that they do not produce a wooden type of character. For they have a tendency to do so. And if habit becomes merely mechanical, it loses spontaneity and makes spiritual progress impossible. *Habit must therefore be constantly rehabituated.* The power of love must instil life into it. The great impulses of fresh feeling must give it force of vitality. But all religious emotions and impulses should merge into good habits and so get condensed into Christian character, and conserved and funded for the future.

10. All manuals of pedagogy lay stress on the value of environment in education. Even in the choice of a house for the family, the surroundings should be carefully noticed, whether they are bare walls of brick, or green shrubs, or stretches of open fields or the uplifting mountains, or the mystic sea. Each has its influence in the nurture of the young. Good pictures on the walls of the rooms are helpful. Bright bits of landscape may inspire a love of nature. Good taste will show itself on all sides. While, on the other hand, a Christian home abhors all filthiness and slovenliness. In the environment of the slums it is next to impossible to train up children to Christian character. Sometimes it is found to be easier to remove them out of the slums than to remove the slums out of them.

11. In the services of the church the young folks should never be forgotten. At some part they should be noticed and made to feel that they are a portion of the congregation. From out of the scriptural lessons a text may be found on which to base an address of a few minutes to the young. A good story told from real life is an excellent peg on which to hang a moral for them. And in other

ways efforts should be made to secure their interest in the service and to engender the good habit of churchgoing in youth. The hymn-books are now providing selections of hymns fitted for the young, one of which should form a portion of the praise. The author confesses that as a boy it was in the music of the church alone that he found any interest. And he can remember how the introduction of what was called then " A Child's Hymn " into the service —" I think when I read that sweet story of old "—thrilled him, and the hymn became for the time his gospel. Those hymns, wedded to simple popular tunes, have much helped in securing the presence of the children at church. It is a sad omission when the young are there left unnoticed. If they be restless or irreverent during service, it may be remembered that this is a phase through which every one of us has passed ; but behind it other factors are at work to make faith reasonable and to make religion a serious and personal concern. For the young, every service in church is full of great possibilities.

12. Psychologists are for the most part agreed in the ends to be aimed at in religious training. (*a*) It should always lead to worship. The spirit of worship alone gives the right atmosphere. (*b*) The Sunday lesson should have a clear connection with the Monday duties. (*c*) When an impression is made, some means of expression for it should be found. I heard it put thus : " Be good, my dear children : and now go home and help your mother with the baby, and to-morrow carry something to poor old Janet." Psychologically expressed it is : " No impression without expression : no reception without reaction. It is the motor consequences that clinch it."—(W. James.)

"Lord, give what Thou commandest, and then command what Thou wilt."—AUGUSTINE.

## CHAPTER XX.

### GENIUS IN RELIGION.

To the call to make a public profession of their faith, by many the objection is put forward: "I have no genius for religion. I must be excused from going to church, and be content to remain a practical man of business."

1. The objection proceeds upon a misunderstanding. It is not necessary that a man, to be a good Christian, should have the gifts of genius. Many of the truest believers are not so endowed. Religion favours thought, quickens the intellect, and stirs the emotions. But it does not demand unusual gifts of mind.

On the other hand, it cannot be doubted that there are persons who seem to be non-religious. Under that category we do not include the irreligious who voluntarily have chosen to shut God out of their thoughts and to pursue only evil ends. But there are undoubtedly those who have no sympathy with the lofty ideals that elevate society and give tone and purpose to life. They are of the earth earthy. The heavenly seems to make little, if any, appeal to them. Of low tastes and narrow desires and living within near horizons, they simply eat and drink and to-morrow they die.

But for all others it is quite possible to be truly religious if they simply make use of the gifts which they possess. Let them make themselves familiar with the truths of the

Bible. Let them quit the debased life of sinful habits and yield their will to God; and they will find that their minds will soon open up to Divine illumination and their hearts to the operations of grace. This is not a matter of high intuition; it needs no lofty genius to grasp its contents. It demands only "truth in the inward parts." Where there are sincerity, openness to reality, a desire for righteousness and the Spirit of Christ, there the quest of the soul will be found. The gospel will be grasped and understood. The secret of religion will soon be discovered.

This is just to say that the sphere of religion is like every other sphere of experience. Genius is not necessary to the understanding of science. Wherever there is diligence of attention, discipline of character, strength of resolution, there is always progress in scientific knowledge. It is so in religion. "Practice in religion produces a wonderful effect in the matter of clearness of apprehension and justness of appreciation of divine objects; and the question whether, on any given occasion, we shall see or not see, is in great measure the question whether we are occupying the right standpoint and are practised in the art of seeing. And this is really what is meant when we say that some men are distinguished by deep spiritual insight, or that they have pre-eminently a genius for religion. Religion is so inwoven into their character, they are so perpetually alert on the spiritual side, that they seize at a glance the truth which less practised and lower-toned people are labouring to reach but fail to achieve." [1]

In maintaining this position, we do not forget that some men are endowed with finer gifts of sight and of insight than others. These will make more rapid progress in the attainment of lofty spiritual character than those less

[1] Professor W. L. Davidson, *Theism and Human Nature*, p. 17.

endowed will do. Nor do we ignore the fact that all men who have risen to lofty devotion of religious influence have owed a very good deal to the education of circumstances and to social environment. But the Christian life begins in the more common virtues and more ordinary graces. The first thing to do is to deny self and to master the body. "Pride, fulness of bread, and prosperous ease," these tend to deaden the spirit and pamper the flesh. Many fail to rise to the heights of religion because they are already too fatally comfortable. The fault is not with their circumstances, but with themselves, "that they are underlings." They might be among the Wickliffes and the Wesleys had they conquered their weaknesses and consecrated their lives. We call St. Paul a religious genius. We know his method. "I keep under my body." "Christ shall be magnified in my body whether it be by life or by death." That does not exhaust the lofty demands of the spiritual life. But it is one of the steps on the stair that leads up to God. The body is the channel of holy influences. Bodily discipline is a necessary part of Christian discipleship. And it should not be forgotten that every sin of the flesh is first of all a sin of the soul.

Whatever helps in the exercise of such health-giving discipline gives us more knowledge of the real genius of Christianity. It brings us closer to the mind of Christ. But circumstances and historical environment will here come to our aid. The great leaders in every sphere of life have owed much to their times. Tauler went through severely testing times in Strassburg. Savonarola was made by the awful trials of his day. Luther owed much to the persecutions of the Roman Pontiff.

2. We may call these religious geniuses of a high order. But very largely circumstances joined to the grace of

God made them. We have now fallen on favoured times. Religious persecution is unknown. And we have no great religious genius among us. We are come to the days of the commonplace and the mediocre. We look back and reverence those great leaders of the past and in our own manner imitate them. But mere imitation of saints is not the way to sainthood.

How did they attain their position? They were alone; their experience of religion was at first hand. They were pioneers in piety because they knew the value of an intense faith and love. The fear of God much more than fear of man made them the John Baptists of their time and drove them into their wilderness.

3. John Howard, the philanthropist, is not usually classified among the saints. He did not get into any Hagiology that I know of. Yet he was genuinely of the sacrosanct ones. The habitual order of his mind seems to have been equal to the most exalted experiences of Tauler or of Loyola. Only his abiding mood of enthusiasm was more like the moving mass of a great Amazon, in contrast to the rushing mountain streams of Scotland. His whole life was massive, and the current of feeling moved with a volume and momentum such as overcame the thousand and one obstacles that opposed him. His subordinate passions, if he had any, were buried out of sight beneath the force and magnitude of the one supreme aim of his life. None before him penetrated so fully into the obscurities and malaria of prison life in France, Poland, Austria, and Russia. Among the extensive and varied fields of travel no missionary of Christ ever so controlled his feelings as not to permit one moment of leisure for visiting the ruins of Rome, the beauties of Florence, or the valleys of the Vaudois; while

the sorrows of the prisoners held him captive by their tremendous urgency. His was that genius for religious service that made the very most of his talents and his time, and produced the "very utmost effect that might be granted to the last possible efforts of a human agent. And therefore what he did not accomplish he might conclude to be placed beyond the sphere of mortal activity and calmly leave to the immediate disposal of Providence."

4. Professor James quotes largely from George Fox's *Diary* as being "a psychopath or *détraqué* of the deepest dye," and withal an expert in religious experience. He certainly was the founder of the church which has ever counted him among the first of Quaker saints; and to him personal contact with the Infinite was a prime requisite in his estimate of religion. Yet his extreme emotionalism at times so overpowers his reason that it is with difficulty one could class him among religious geniuses. It can only be so if we adopt the definition of Moreau that "genius is but one of the many branches of the neuropathic tree." There are writers who would place all genius in a morbid category and affirm that the greater the genius the nearer it is to insanity.

5. Professor Lombroso in his able and exhaustive work [1] maintains that "just as giants pay a heavy ransom for their stature in their sterility and relative muscular and mental weakness, so the giants of thought expiate their intellectual force in degeneration and psychoses."

Yet many men of genius, like Luther and Goethe, like Bacon and Sir Walter Scott, have preserved a very complete equilibrium of their whole mental faculties. If disordered and degenerate characters are found to

[1] *The Man of Genius*, by C. Lombroso, 1891.

exist in some men of genius and in their families, still it does not prove that neurosis is invariably a concomitant, far less an essential feature, of genius in religion. Dr. James is too fond of illustrations of religious experiences of "psychopaths of the deepest dye." Religion is much more than a matter of nerves, or of finely strung constitution. It is the outcome of vital impulses and not of morbid growths.

6. Many modern psychologists such as J. M. Baldwin and Professor Ames maintain the very close kinship of great men to their fellows. And while Galton, in his famous book on genius, makes it a matter of inherited combination of the capacities of many ancestors, and holds it to be independent of environment, he assigns a very much more important part to education and to social conditions. Professor Ames affirms that the religious geniuses possess fully the social consciousness and at the same time, like the Hebrew prophets, are the subjects of an influence "coming to them from a source quite outside themselves." But he regards this last "as an incidental and negligible phenomenon. The truth and value of any message must rest on more objective and verifiable grounds. . . . The inevitable conclusion is that the distinguishing marks of great religious teachers and leaders, so far as Psychology can determine, are not different from those of other geniuses." [1]

7. It is clear from the language of the whole of the Hebrew prophets that they were not merely passive recipients of transient impressions. They were more. Their intelligence was in a state of the very highest activity. Their experience was not unintelligent ecstasy. It was keen perception. So keenly was the truth perceived

[1] Ames, *Psychology of Religious Experience*, p. 350.

that the declaration of it amounted to moral compulsion. The prophet felt he was one with Jehovah in the Divine purpose, and he could not but be a forth-speaker of the truth, however unpopular the message might be. Amos states this in his strong way. "Surely the Lord will do nothing, but He revealeth His secret unto His servants the prophets."

8. The false prophets in Israel had not this intuition. They were patriotic, no doubt, and to some extent embodied the religious national spirit. But the ends pursued by them were not moral. They were more credulous than believing. They were ecstatic, not ethical; they worked by the power of wonders not of wisdom.

The true prophet was simply a "seer." And what he saw with his keen insight, he could not unsee; and he must tell it out. The faculties of his mind were intensified by the operation of the Divine Spirit. The suggested truth burned its way into his very bones, and he could not restrain the utterance.

9. We may now understand what religious genius means. It is just a deep sense of the Divine Presence at the moral centre of a man's nature. He may, or may not, be neurotic. He may, or may not, be a psychopath. But in the core and centre of his spiritual being he knows he is God-possessed. Christ "dwells in his heart by faith." In the Pauline Psychology the heart represents nothing less than the ethical centre where the Spirit of Christ is ever dynamically at work. *There* is the source of grace and life and energy: there the germ of the Ego-ness of the man, the fountain of his character, the principle of his Personality. It is there he "is rooted and grounded in love and able to comprehend with all saints what is the

length and breadth, the depth and height, and . . . to be filled with all the fulness of God " (Eph. iii. 18, 19). From this ethical centre his religious genius begins to ripen long before it is manifest to the world.

10. Often there is defective development. Many a genius of this kind lies hidden at first beneath doubts and fears of great wrestlings, such as Fraser of Brea speaks of before his first Communion, or under gloomy shadows of sensualism, such as Augustine's Confessions acknowledge. But all the time, down in the unconscious region and centre of their being, God was at work. Their memory revealed only a few luminous points, while the mass of their religious emotion remained in the shade. But surely though gradually, their religious nature triumphed over its hindrances. They reached the illuminative stage, so much thought of by the Mystics, in which they performed their duties " no longer as virtues," but willingly and almost spontaneously. The fresh springs of their inner life were opened. They felt they were partakers of the Divine nature, and yielded themselves to their high calling. And so the earlier defective growth was transcended. Later environments helped. And their lives developed into rich flower and fruit of godliness.

11. As a rule the deeply intuitional spirit gets more easily than others into the mysteries of Christianity. It continually receives. It intensely believes. It enthusiastically loves and obeys. The 15th chapter of St. John is quickly intelligible to it. The Five Gateways of spiritual gnosis are open to it. (1) It sees, looks, and lives. (2) It inhales the atmosphere of heaven and is inspired. (3) It listens and quickly perceives the voice of God amid the loud voices of the crowd. (4) It tastes ; it distinguishes and easily knows the flavour of the Divine fruits. (5)

Most of all it gets into living touch with God. It knows the immediacy of religion.

The Mystics are fond of using the Five Gateways; and they knew religion in its most concentrated form. Their lives justified their profession. They gave uplift to the Church of Christ through all the past centuries. Given the above gifts and such circumstances of severity as will call out their exercise, and the religious genius appears upon the stage. If such have not shown themselves yet in the twentieth century, the Church is the poorer for their absence. There is nothing the Church of Christ more requires. We believe there is nothing the world more desires. Another Savonarola is to-day the greatest need of Italy. Another Madame Guyon is the greatest need of the Church in France; another Samuel Rutherford is the greatest need of the Church in Scotland.

NOTE.—"The mystic is the true superman" (Saunders). The best recent monographs on the Mystics are *Christian Mysticism*, by Dean Inge, and *The Mystical Element in Religion*, by Hugel. Rudolf Eucken makes some illuminating remarks on geniuses in his *Collected Essays*, ch. ix. on "The Importance of Great Thinkers." In the realm of Philosophy he thinks that Descartes' genius altered the whole philosophical position of the previous ages. At one stroke he placed the Archimedean point not in the object, but in the thinking subject. His *Cogito ergo sum* brought the life-centre from the environment into the interior of man's personality. The life-process got an immense deepening. Man became the microcosm. All bonds were neglected that were not rooted within. It also influenced Theology, which changed from a geocentric to a Christocentric position.

"Be thou sober in all things; suffer hardship; do the work of an evangelist; fulfil thy ministry."—St. Paul.

## CHAPTER XXI.

### THE PSYCHOLOGY OF EVANGELISM.

It might be thought that this chapter should succeed that upon the nature of Conversion and the Psychology of Revivals. But we keep it for a later place, where we may look at it in the light of the whole teaching of Psychology on the nature of religion. In the chapter on Religious Education, we pointed out how practice may be aided by direct theory. Further, we have seen the meaning of Mysticism, and studied the types of the Christian life. These must all be kept in view in the present chapter, and will help us to discover the psychological principles that underlie Evangelism.

1. The cure of souls is the highest function of the Christian ministry. It is a real art, but one that is much neglected. Ministers give their minds to the study of Sociology and to the causes which constitute the present social crisis. But all social questions have ethical factors which run straight back into the hopes and aims of the Christian life. The pastor's first duty is the creation and nurture of that life. In the art of the cure of souls he should be an expert.

2. For that purpose he should be well grounded in practical Psychology. He should know the basic principles of Christian Ethics and the practical application of the gospel to the lives of his people. This would render

him efficient in the help he might give to penitent souls. These long for such assistance far more than they care to tell. They do not always meet with the sympathy which they desire in these critical moments. But to be able to wisely direct them then is a most important part of the duty of the Christian ministry. The pastor and evangelist must never be separated. It were well if all candidates for the ministry were skilled in the work of Evangelism, so that they might understand the sick soul and know the healthy-mindedness of true religion. Their dealings with anxious inquirers would then be informed, and their counsel given, not by rule of thumb, but with the knowledge of an expert in moral disorder. The cure of souls signifies the care of souls, and the curate should know what is curable, and how it is to be cured. And it is advisable that in every Church there should be a number of trained experts in the work of spiritual and mental therapeutics.

Evangelists and missioners should not ignore the help of Psychology and Neurology. The methods of Psycho-analysis would assist them in the inquiry-room or the clergyman's private study. Some day the Church will recognize this necessity and will demand of all pastors and deaconesses a thorough grounding in practical Psychology. For the Evangelist such a preparation is absolutely necessary.

3. The place of the Evangelist is conceded in the New Testament. St. Paul exhorts Timothy to a faithful discharge of duty, to " reprove, rebuke, exhort, to suffer hardships, to do the work of an evangelist, and to fulfil his ministry." Clearly he that does not do the Evangelist's work comes behind in the fulfilment of the duties of his office

The claims of the Evangelist can never be abrogated. As long as the world is in the Church and the Church in the world, the work of the Evangelist is waiting for him. Some preachers decry it. They affirm that in the Christian Church, as now constituted, it is their duty to speak to baptized members as believers. To hint at there being any unconverted souls in their congregation would be to offend their sense of membership. "I am appointed to minister to Christian people, and I must keep to my commission."

4. But in every Church there are some that are troubled with grievous doubts as to their standing in grace, and many more who are hindered by besetting sins. These need the plain and simple gospel presented in such a way as to come home closely to their hearts and lives. There are also the young growing up to adolescence and longing to have the same gospel explained in its most elementary terms. At first they will accept it on the authority of parents or teachers. But in the adolescent period doubt becomes normal. Strong reaction from authority takes place. Starbuck states that by his questionaire system he found that 79 per cent. of boys and 53 per cent. of girls passed through a distinct period of doubt. They came to distrust traditional teaching and were constructing their own world view. To them the Evangelist is a necessity. They are usually the first converts in Revival seasons. And they prove the most lasting and valuable, their whole life being thus early conserved for Christ. In every congregation the Evangelist should be at work during this crucial period of the young people's growth. If they are not then led directly to the Saviour, they may never again find settlement, or they may wander for many years in doubt. And the bright morning of life may be lost for Christ.

Had these young people been only led by direct dealing to simple faith in Christ, they would have found a stable equilibrium at that early stage. With a definitely marked conversion, a fine religious experience would have been begun. Adolescence is the psychological moment for Evangelism. The gospel preacher should always address himself to the young. They are the hope of the Church, and should in their youth be her constant care.

5. Conversion is a psychical complex, in which many motives and influences mix. The search for the various elements composing it appears in the Psychology of such authors as Starbuck, W. James, Ames, Stratton, Coe, Leuba, etc. Many facts have been unearthed. The functions which religion represents in the life of man have been made plain to all ; and also how these functions originate and progress. The co-operation of all is seen to be complete only in the all-round Christian life. The evangelist should be thoroughly acquainted with these facts.

Further, the Evangelist by the aid of Psychology will carefully study the working of the different temperaments. He will learn to warn the Sanguineous, while he encourages the Melancholic. He will be able to show that sinful acts may proceed from very mixed motives, and that the deep and painful sense of sin needs correction in judgment. In the inquiry-room he must be careful to co-operate with the Spirit of God in whatever line of conviction penitence has come. He will not weaken or minify the sense of sin. He will rather accentuate its guilt, while he points the penitent to One who is able to save to the uttermost. Psychology shows sin is more than missing the mark ; it finds out the truth which lies in " depravity." It interprets with fresh force the awful contest between

the Flesh and the Spirit, which gives such depth of meaning to the Seventh Chapter of Romans. It explains why one who is a captive in that prison-house may quickly step out of the Seventh into the glorious liberty and light of the Eighth.

It thus lifts sin out of the area of theology and exhibits it in the light of human experience. It shows that sin is an evil habit which weakens the will and perverts the judgment and creates a positive proneness to evil acts. At the same time, it finds out that on some occasions both good and bad motives have influenced action, and that in the very worst there may be a soul of goodness. It also reveals the large part which is played by heredity in the make-up of every man. It shows that sin may at times be just a feeling of fatigue, of unrest, of social discordance, or it may be the accusing voice of conscience through which is speaking the Spirit of God. Psychology thus enables Evangelists to concentrate on what is their proper work.[1] Their first duty is to deal with the conscience of the sinner and the sense of sin. And there is no remedy for that burning and biting thing called remorse, except in the doctrine of Divine forgiveness. Friends will urge sad hearts to go to operas or theatres or "take a change of scenery," or "anything that will take you out of yourself." Sometimes clergymen will unwisely bid them take up some portion of Christian work in the parish or in the slums. "Do good to somebody. Help somebody else." It is not enough. The Christian Psychologist is with the Evangelist here. Nothing can give relief like assured forgiveness through Jesus Christ and

[1] Excellent instruction on these points may be found in the writings of Professor H. Bois of Montauban, Professor Beckwith of Chicago, and in Jonathan Edwards' *Religious Affections*.

His atoning sacrifice. Faith in God is the only abiding remedy for fear.

6. There is admittedly "a fear of fear" which psychoanalysis can remove. But the conviction of sin, the fear of God's wrath and of coming judgment, inwrought by the Divine Spirit, can be removed only by pardoning grace. The way of Divine forgiveness is at once the best driving-power of Christian service and also the final abolition of fear. For this end general exhortations addressed to the congregation are not enough. That is, as Dean Inge puts it, "like trying to fill a number of narrow-necked bottles with water by repeatedly dashing the contents of a bucket over them." The system, as a mode of spiritual therapeutics, has failed lamentably. Neither scolding, nor lamenting, nor arguing has much effect on the hearers. We count the few hits and forget the many misses. We do not feel, as we should, that every soul untouched by our teaching is a reproach to ourselves and to our method. We want more knowledge of the various causes of unbelief, and more skill in diagnosis. Is it that the religious instinct is wanting, or undeveloped, or atrophied? And if so, what are the causes of the defect? Can it be that our patient is struggling against his truest convictions, or has he found elsewhere the comfort and support which we want him to get in religion? It is very much to be desired that the clergy should assume the position which belongs to them of spiritual advisers and physicians. But this can hardly be until they are trained in a more correct knowledge of religious Psychology than at present.

7. There is a periodicity in the religious life which has been referred to in a previous chapter. Evangelists should study this psychological phenomenon and present the gospel in accordance with its dictates. The time of the

child's awakening mind is one rich in possibilities, and it should be anxiously seized upon by parents and teachers. To bring the truth home to the young mind, then, to fit and adjust it to the unripe understanding, and at the same time not to misinterpret God's character, requires great wisdom and watchfulness. But to catch these moments of greatest receptivity is a gift and a quality not possessed by every one. It has been called "one of the secrets of the economy of teaching power."

8. The law of Auto-suggestion may be of much use to the Evangelist. It is a power that all preachers have used without calling it by this name. But the method of its operation has been made so clear and convincing by psycho-analysis that it should be well known to all Evangelists. Dr. Torrey made use of it when he advised a little girl who, to his amazement, had said she was much troubled about her sins and wanted to be sure of God's love. "My dear, go home, and every night and morning say over and over again, 'God loves me! God loves me! Yes, God loves me!'" It produced the very effect he desired.

It has been called "reflective suggestion." It coincides with the practice of Meditation, made so much of by the old saints. To this daily act of faith all young converts should be urged. They may wisely appropriate all the helps and promises of Scripture by means of it. "The life of Jesus is mine. I abide in Him. He abides in me. I am my Beloved's and my Beloved is mine." [1]

9. Psychology will greatly help in the wise conducting of Revivals. A very thorough analysis of the visions and prostration-experiences of American Revivals is given by Dr. Jonathan Edwards in his narrative of them. Professor Davenport gives also many wise counsels. Dr. George

[1] Consult the chapter following on Auto-suggestion.

Steven of Edinburgh has written excellently on the same subject of awakenings at such different periods as the Crusades, the Reformation, the time of Wesley, and the more recent times of the 1860 and the 1873 Revivals in Great Britain. It is well to study the conditions which precede and those which accompany such awakenings.

Revivals presuppose declensions in Religion. Preachers should be able to point to the cure of such weaknesses and the means of their removal. Many have written on the subject: none better than that prince of Evangelists, Charles G. Finney. For wisdom and wide experience and sanctified common sense, Finney's *Lectures on Revivals of Religion* still hold the premier place. He was a practical psychologist long before Psychology was heard of. But it can justify his practice; and it can verify his judgments.

NOTE.—Psychology has very much influenced what is called the New Evangelism. It has shown new methods of application and new territories to be won. The Evangelism which one longs for in these days of the Church's need will take all well-established knowledge for its ally. It should make use of the leverage that modern Biblical scholarship puts into its hand. And no less should it welcome the aid which the new psychology brings to the diagnosis of spiritual need and to the pointing of an appeal. This will furnish fresh equipment for the modern evangelist.[1] If to this he adds a burning faith, warm love, and skilful tact, the Church will have a new force to forward the Redeemer's cause and to give religion an experimental not less than an intellectual basis.

[1] Cf. *Evangelism in the Modern World.* Glasgow.

# CHAPTER XXII.

## PSYCHOLOGY AND AUTO-SUGGESTION.

### Section I.—The Subconscious.

1. It is impossible in such a book as this to omit reference to the claims made in favour of Auto-suggestion as a help to the efficiency and the happiness of the individual life. We have in a previous chapter referred to it in connection with Christian experience, and found it to be of doubtful help in regard to the proof of the validity of that experience, making it somewhat akin to Solipsism. But Auto-suggestion has other relationships. It is claimed for it that flaws of character and of temperament, which have defied the efforts of the will, rapidly yield to the influence of Suggestion and Auto-suggestion.

2. It is not pretended that this is a new religion or a substitute for religion. It is rather a new weapon added to the Christian armoury. Professor C. Baudouin affirms that this is a new scientific method based on the principles of Psychology. We are no longer content with the old classification of our mental faculties. A revolution has taken place within the last thirty years. And instead of being occupied solely with the conscious sides of life—the senses, the intellect, the emotions, the will—the new Psychology turns our thoughts to the Subconscious. This is a vast trans-marginal field which has not yet been fully explored. It contains many lost memories which

may on occasion be revived. It is the source of many caprices and obsessions, which are but its explosions into conscious life. In that underground world, as explored by Janet, Freud, Mason, and others, whole systems of thought lead a parasitic existence. They remain buried out of sight in those subconscious cellars and reveal themselves by sudden eruptions into consciousness.

3. In a previous chapter we explained how conversions are in many cases accounted for by a sudden appeal to the Subconscious. Memories of parents' prayers, of earnest sermons, of Sabbath-school appeals, had got down and hid themselves there. They had been submerged under a heavy covering of worldly cares and pleasures. But they were waiting their call in that subterranean region. When the psychological moment arrived, and the Evangelist made his strong appeal and the whole atmosphere was sympathetic, then a single word was enough to set the soul on fire. The explosion took place. A catastrophic conversion followed. Old habits were easily broken, and the man stepped out into a new freedom. The whole subconscious nature rose up, saying, "I have felt. I will abide in sin no longer. I hate it, and I take Christ to be my Master." The *Confessions of St. Augustine* are the finest record of this sudden working of the Subconscious. His mother Monica's prayers were for long unheeded, but they remained in that strange storehouse. Through its agency and the working of God's Spirit, Augustine was liberated and started out on his splendid Christian life.

4. Without doubt the new emphasis laid on the Subconscious has removed much of what was obscure in revived memories and in dreams. It has solved many psychological problems. Perhaps too much power is now

attributed to it. All the phenomena of telepathy and hypnotism are supposed to be interpreted by it. They dwell in the extra-marginal field outside of our immediate consciousness. And they explain our habits of acting, of speech, and even of thought. They lie behind our selection of a certain course when we come to the parting of the ways. They justify our choice of the right or of the left road by what they deem logical reasons. But the values attaching to these reasons, which give them much weight to one and almost none to another, depend upon the view presented by the Subconscious. Incursions from this trans-marginal field are constantly being made upon us. They determine our choices. They concur in our Conversions. They interpret our Habits. They explain the larger part of our Character.

5. Already different schools have arisen, each presenting its own aspect of the matter. But amid conflicting theories a basis of fact is being found. The following features may be said to characterize the subconscious region. (1) It is a great storehouse of impressions recorded from the earliest years. These memories for a time may appear to be quiescent. Yet they influence the tastes, feelings, and opinions of the young, and weave themselves into the moral fibre of character. (2) It is a storehouse also of great dynamic energy. It seems to be familiar with the ongoings of almost every physical process. It works amongst the roots of temperament. (3) It is the great power-house of instinct. The stoking of these life-forces is done down there. The primary instincts are all at work, each making its contribution to sex, character, and individuality. Here lies the force of the herd or social instinct which we have seen to be so powerful in its operation. (4) Like the ocean, the subconscious has its

tides. The surface may be smooth or rough; but the great deeps that lie below feel the attractions of the orbs above and flow like strong moon-moved tides. The neap or low tide is during our waking hours.

The tide rises to its highest level just before sleep and after waking from it. As sleep approaches and the feeling of drowsiness supervenes, thought is released from active conscious work. Like a diver from a vessel, it descends into the subconscious deeps and wanders about in the great unexplored regions. No barriers stop it. The thought leaps from place to place, from past to present and to future. It despises all boundaries. Every kind of suggestion emerges, good, bad, and indifferent. And the law of association works continually.

6. One wakens and wonders what led to such strange dreams and the revival of forgotten things out of former years. It is not always possible to find the links that unite, and we wonder how they were subconsciously forged. But the whole impressions of a lifetime have been registered down there. By psychical searching they may be recovered, and the original cause be found out. If this is done the pressure of pent-up emotions is relieved; nervous fears are removed and courage takes their place. The method of discovering and recovering those forgotten links is now called Psycho-analysis. In the hands of a wise and skilled adviser it is proving of great use in the cure of many disorders.

The conscious and the subconscious elements are continually interacting. If the one be the stoker to the boiler below, the other stands as steersman on the deck above. If the Subconscious be the storehouse of power, the conscious mind is director and guide. Reason holds the helm. Judgment selects the forces and plays its

important function in guiding all action. If we select only what is good, then this choice is transferred to the Subconscious and becomes a force for goodness. If we cherish thoughts of evil, then the transformation becomes in the underworld a force that degrades. Such is the power of induced Suggestion or Auto-suggestion.

7. Medical experts are attaching increased importance to the study of psychology. For a doctor to have no interest in this science is to be unfit for many departments of his profession. But it is unfortunate that in the medical world psychology to many minds simply means psycho-therapeutics. Yet, that is only one of its developments. It should not be forgotten that a study of Psychology is necessary before one can get any great benefit from the practice of psycho-analysis.

But it is in the direct application of Psychology that in recent years the most profitable advance has taken place. "Doctors have discovered what Christians should have known. A method of cure for mental and physical ills is now scientifically demonstrated and applied. Jesus indicated this method quite clearly two thousand years ago. In some matters, such as repentance and confession, His advice has been followed through obedience based on faith in Him. Psychology can explain in part how such obedience works. It is humiliating that the example of Jesus should not have been sufficient for all His followers to act upon. But it is better to act upon it now that science is corroborating it than not at all. So encouraged we may gain a stronger and more effective faith in Christ's teaching about the power of God where science as such utters no corroboration." [1]

[1] *Psychology and the Christian Life*, T. W. Pym, Head of Cambridge House, p. 22. Student Christian Movement.

8. The most striking application of Psychology to our needs is that which recently has been made under this new principle of Auto-suggestion. We have no intention of adopting all its conclusions. Many, however, have accepted them in the Church as working theories; and while the new Psychology is rapidly advancing and may greatly modify some of them, it is well that we should know what has been done and how it affects our religious belief.

## Section II.—Methods and Use.

1. In order to understand the modern use of Auto-suggestion, it may be well to state the methods employed in the treatment of mental diseases by M. Coué of Nancy. (1) He bids his patients repeat the formula, "Day by day, in every way, I am getting better and better." He thinks it is well never to mention the ailment, but to keep in the focus of the mind the fact of one's betterment. Let the whole attention turn from disorder to the contrary state of health. (2) The patient should dwell much upon the "Yes-idea," asserting in faith the realization of his hopes. This will help to banish fears and to give belief in one's own powers. In this way it is possible to cure bad temper, to attain to equanimity and cheerfulness, and to become a centre of encouragement and of life to others. (3) In the course of treatment there are three stages—commencement of the amelioration, gradual or rapid progress, and permanent cure. Do not fight against neurasthenia; reverse this and conquer it by simple faith in yourself. The work is quite easy. Continue to say, "I shall be equal to my tasks, and shall enjoy doing my duty." If these thoughts are repeated effortlessly and in quiet moments when the tide of the Subconscious swells high,

one should be able to meet all tasks with new vigour and with singleness of purpose. The struggle will have ended. The work will go on with oiled wheels and the enjoyment of easy victory. If possible one should sleep over it. Let a period of calm rest intervene.

So, too, after one has struggled with some mental problem and found no solution, one should retire to rest feeling "the solution will come"; and most probably in the morning the Subconsciousness presents the problem successfully solved. The closed door of the previous evening is an open door next morning. In its own hidden way the Subconscious has turned the key and opened the lock and all trouble is at an end.

2. Evil passions can be quelled by presenting the thought of the contrary virtue. If anger and unrest annoy, it is well to sit down quietly, shut the eyes, and turn the mind to the benefits of calmness, quiet, rest, and mental placidity.[1] Very soon the mind will be quieted and the passion allayed. The field for the exercise of these suggestions is limitless. If we can thus call the Subconscious to our aid, we should make it our friend at all times. It accepts every idea with reference to health, energy, success, and all that we count of value. The greater the degree of emotion, whether of joy or sorrow, of fear or courage, the quicker is the acceptance and the more powerful the resultant. If we are healthy-minded, we shall likely be healthy. If we think much of sickness and ailments, we shall remain weak degenerates. If we dwell fondly on the beauty of goodness, unconsciously we shall be good. If we cherish the lust of evil, we shall go down to where the dead men lie.

3. Not that we should be always self-conscious and for

[1] Cf. Chapter XVI. on Control of Emotions.

ever looking inwards; nor that we should adopt the ostrich policy of covering our eyes and denying the existence of evil or pain. This is only callous indifference or foolish introspection. But to live in hope and in kind thoughts; to dwell on the sunny side of the street; to determine to entertain charitable feelings towards our neighbours; to keep a sweet moral atmosphere in the home: this is the way to live happily and healthfully, and to decrease all tendencies to disease. If we carefully avoid jealousy and anger, both of which change the chemical properties of our saliva and injure digestion, we shall in all probability live to a good old age and enjoy life to the full.

4. We are not now offering an apologetic for Christianity by means of the New Psychology. That has been excellently done of late elsewhere.[1] But the assured results of this science are for our use. We have the power of free will and of choice. And when we are exhorted to select certain healthful ideas and at the most favourable moment to give them entertainment, it is right we should do this from a religious motive and let our faith work along with our knowledge. Psychology may justly be brought to the aid of Christian culture. It will help to break the power of our instincts and liberate us from the dominion of the flesh. Why should the Church stand aloof from this science and disdain the help it may render in curing many of the evils that injure happiness? She has done so too long. It was not until the middle of the nineteenth century that she thought of looking at Biblical Psychology. Professor Delitzsch opened her eyes then to wondrous differences in the style and thought of the

[1] Among others, in the volume *Christian Experience and Psychological Processes*, by Rouse and Miller. Student Christian Movement.

inspired writers of Scripture. It at once influenced Christian Dogmatics, and was the immediate forerunner of Biblical Theology, which exhibits the teaching of the various writers of the New Testament on a psychological basis. The same happy results may again recur.

We have too long neglected the teaching of Jesus on the healing power of faith. We forget that wonderful word, "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague" (Mark v. 34). By staying her soul on Jesus' word she stanched the issue of blood. He Himself affirmed she had done this by her firm belief. When the Church returns to this primitive faith she will regain the primitive power exercised, as we are told, down to Tertullian's time. And the cure of mental disorders will assist her in the care of erring souls.

5. In this latter sphere many Christians are found to be living far below their privileges. They are content to be saved without being sanctified. They are living in daily doubts and fears as to their standing in grace, when they should be walking on the high altitudes of certified sonship to God. The Keswick School has done much good in pointing out how believers may always live up to their moral maximum. Let them claim the promise of Ps. cxxi., "The Lord is thy *Keeper*. He will keep thy going out and thy coming in." If such a thought were repeated frequently to aid the memory, it would save many a sad heart and prevent many a foolish stumble.

The Great Apostle of the Gentiles tells of his triumph when he heard the words, "My grace is sufficient for thee: My strength is made perfect in weakness." In the very moment of his weakness he found wonderful strength. That to many is a paradox. But all deep experiences are paradoxical. This is the abiding vantage ground of

the Christian virtues. "Here abide faith, hope, and love." It is when we live in this realm that we can use the same Apostle's words and feel that they are true for every test, "I can do all things in Christ that strengtheneth me." We may in this way be richest where we are poorest: we may be strongest at our weakest point. If faith can remove mountains, it can also remove maladies.

6. A similar weakness has characterized the Church in her tardy utilization in other spheres of the many applications of modern Psychology. In another chapter we have discussed the benefits to be found in Industry by knowing what Psychology can do in Vocational Selection, and chiefly in the relief of the Fatigue inhibition. It has shown how the tired worker may find strength and new vigour for sublimating his task and linking it on to the working out of the world's good. The happiest workman we ever met was a shoemaker, who smilingly said, "I aye draw the lingel (latchet) for Jesus Christ." In that light the humblest task becomes holy. A servant may "make drudgery divine," said George Herbert. The very "sweeping of the room" may be sublimated.

Some will object and say, "Happiness and joy cannot be ordered like your supper or your breakfast, for its very essence lies in liberty." This is true; but it is beside the point. A glad spirit may be won if we determine to look at things in the right light. Contentment may be gained if we resolve to "count up our blessings and name them one by one." If we induce the suggestion of being possessors of innumerable privileges, undeserved by anything we have done, and do this daily, happiness becomes the abiding tenant of the soul.

Others object, and refuse to hear of utilizing the Sub-

conscious in the spiritual life. They think that it is childish so to do. They bid us rather go to our knees in prayer, and to the Holy Communion as often as possible. But if this new weapon, added by Psychology to the Christian armoury, proves to be really effective in overcoming fear, faithlessness, discontent, and other impediments, it cannot be deemed childish or inept. It may be counted part of the modern psychological clinic. A daily act of trust in God, repeated as a regular habit, has by many been found most helpful. It frees the mind from distracting thoughts. It makes communion with God much more possible in the office or the shop or the market-place. In all seriousness it is a help to the fellowship which the Christian has with God, which is another way of saying that it is a channel for the inflow of His mighty power in a contest with temptation. We enter the fighting line more confident of victory and with more strength to endure the necessary hardships.

7. Faith in God works in accordance with the laws of mind. If by an act of faith we daily claim His help and absolutely trust Him, faith nerves to fight and wins where effort loses. It falls back on God's power and presence. It brings into force the very best thoughts, which immediately evoke the best feelings. In this way Auto-suggestion may be said to master the mind by the mind. For the wrong thought it substitutes the right thought; for the selfish idea the social idea; and for the love of vice the love of virtue. It wins the conflict by avoiding the conflict.

This psychological law is in accordance with Christ's command to His disciples, "Have faith in God." If we open our nature to divine grace, and in our weakness fall back upon God's power, we shall make much more progress in the Christian life than by scourging the flesh,

or starving the body, or mutilating its members, as Origen did. All this is in keeping with St. Paul's counsel, "Be strong in the Lord, and in the power of His might." The best way to fight the lusts of the flesh is to claim their opposites in faith; "Thy purity, O Christ! Thy love, Thy meekness, Thy self-sacrifice." He stands at the door and knocks for admission. When faith responds and opens the door to the Divine Visitor, it finds that this is the way to the overcoming life. This is "the life that is life indeed."

8. Those who have had the experience of Christ's presence testify to the sense of liberty which it brings, and to the new joy and power which accompany it. The thought has gone down to the Subconscious and filled it. The suppressed emotions of fear are met and liberated, and the assurance of God's love takes their place. Lust no longer dominates, but love reigns. It is easy now to love all men for Christ's sake; easy to worship and to pray. The subconscious realm is cleansed and has become the storehouse of a new energy that lifts the man up to new levels. Auto-suggestion has helped to Christ-possession. We now really "possess our possessions." We have lost the world and gained our soul.

9. Some will object to this presentation of Christian teaching. Yet it is supported by the best Psychology. Auto-suggestion, so far as it goes, is in its favour; only it does not go far enough and emphasize the help of divine grace. But it does show that psychological laws are in favour of trust and rest rather than of wrestling. So far, therefore, its methods coincide with the teaching of the New Testament. The Christian man can legitimately lay claim to all the real benefits offered by Auto-suggestion and to much more.

10. The common objection to both methods is that they ignore free will in the working out of a man's salvation and reduce him to a mere automaton. Yet Jesus always called for faith on the part of His patients, not for struggle and effort. "Only believe, and it shall be done unto you." He even used the faith of friends who brought paralytics on their couches to Him. And always He sought to increase the assurance of the sick in their cure. No one could call Jesus an automaton. We look in vain for His equal in spiritual strength and moral courage. To every situation He was equal. His quick adaptability to all needs is the most wonderful feature in His character. He was simply faultless in His choice of means to ends. Yet He said, "I can of Myself do nothing; but the Father that dwelleth in Me, He doeth the works." If we study His methods and cultivate more faith in Him, we shall be no mere automata. We shall be able to do our best and to live at our maximum, and shall find that there are reserves of power and grace to draw upon which we have not hitherto suspected. In all this there will be no violation of our free will. The Holy Spirit makes us willing servants of the highest that is in us. "Thy people shall be willing in the day of Thy power." Out of weakness and in the very moment of weakness we shall be made strong to resist sin, to beat down bad tempers, to courageously speak the truth, and even suffer for it. This is more than Auto-suggestion; but it works along similar lines.

11. Much of this teaching coincides with that Gospel which gives us the deepest mind of Christ, the Gospel of St. John. There we are told the Abiding Life is the Abounding Life. "Abide in Me and I in you," is its motto and maxim. This does not mean that Christ's

indwelling in the believer is the same thing as sinlessness. He was filled with the power of the Almighty Spirit. That was wholly different in degree from what is possible to us. But this inward Abiding, though it do not lead to sinlessness, ought to lead to holiness.

12. Psychology does not take the place of religion. Auto-suggestion cannot supplant the teaching of the Holy Spirit, though that Spirit may well work through the methods we speak of as auto-suggestive. But Psychology does show that religious experience has its place in every healthy mind, while it makes no pretence to establish its objective truth. Accordingly we value what Auto-suggestion yields. But we are not content with that limit, and go much beyond it. We want the suggestive power of the Holy Spirit to guide us into all truth and make us strong to live the overcoming life.

## Section III.—Law of Reversed Effort.

1. M. Coué's formulation of what he calls "The Law of Reversed Effort" seems to us to involve a confusion of terms. It puts the Will and the Intellect in opposition. "When the Will and the Imagination are in conflict, the Imagination always gains the victory." [1] Whether "Imagination" be the best word or not to employ we shall not discuss. But is not the contest rather between one suggestion and another suggestion? Can we divide our personality into water-tight compartments after this manner, and speak of the imagination conquering the Will? I am I, a unity of self-consciousness. Thought, emotion, and will are not really separable, although it is

[1] Professor Baudouin, *Suggestion and Auto-Suggestion*, p. 116. Seventh edition.

a common error to speak of them as such. They are the three functions of one individual. This is where it seems to us M. Coué misstates his formula. His patients must will to think themselves better. They must determine to give attention to this thought and keep it ever present. But such determination of will involves the desire to attend. "I cannot desire, like an animal, without *thinking* of what I desire and *willing* to attain or abstain from it. And I cannot *will* without *thinking* of an object or purpose and desiring its realisation." [1]

Were this truth of the synthetic unity of the self attended to, this so-called law of Reversed Effort would be differently expressed. What it means or offers is not new. It has only received a new emphasis. We ought to reverse our efforts and place more hope in faith than in fight.

2. A better term than Auto-suggestion might be "reflective suggestion," which M. Coué has used. An example of its manner of working will best illustrate. We are fighting against some old habit of envy, or pride, or irritability, some "sin that besets us." We know its power in the past, and have been often shamed by falling into it. This memory creates the feeling that we shall most probably again fall, and this thought weakens the will in the contest and also weakens our faith in the power of God's grace to give us the victory.

But at some time, when our faith was aglow and kindled the thought, "I shall to-day stand up against it and win," we found it succeeded. Now, if we quietly go on to keep this suggestion of assured victory through God's grace in the focus of our consciousness, this form of volition will not call up the counter-suggestion of failure. It will

[1] *Personality*, by J. R. Illingworth. Lecture II.

bar it out. It wills to put the suggestion of victory in the front of the mind, and to keep it there. This is not the Imagination fighting the Will, but the Will doing its right work in putting the one suggestion against the other. It is willing to exercise faith and not to yield to fear. The main emphasis is changed. It no longer rests on efforts to fight the temptation, such as Thomas à Kempis so much speaks of and which ended in failure. The faith in victory through grace, not the effort of self, is kept in view. This idea leavens the Subconscious with healthful thoughts. The assurance grows and grips one that the besetting sin will be vanquished. And this not only gives power over one particular form of moral weakness, but it also helps to end all such failings and to restore spiritual health. Spontaneous Suggestion is just as effective in the treatment of moral delinquencies as it has proved to be in nervous diseases.

It would be better, therefore, if this Law of Reversed Effort were so expressed as not to create a struggle between will and imagination. "If it is this," says a leading psychologist, "we are faced with a rather serious situation; for it tends to discount the will. It makes suggestion something absolutely different from the will, and puts the will in a definitely inferior position. Are we forced to adopt this position? It seems to me we are not. The complete form of will is never in conflict with suggestion. One must will to be well; one's efforts of will being of the nature of a studied resolution coupled with a set calm faith that we are in harmony with, and not unimportant parts of, a much wider spiritual system." [1]

3. The real explanation of the success of Reflective Suggestion is simple. Other things in the world are

[1] Dr. W. Brown, *Suggestion and Mental Analysis*, p. 115.

determined solely by external agencies. But rational beings have this singular power, that we can make these external influences our own, and so convert them from alien forces into living laws of our own being. I am the creature of hunger, and when I see food I must desire it to satisfy the hungry craving. But I am not a slave to it. I can control my appetite and even fast for a time to benefit me under the doctor's regimen. The desire for food does not draw the action after it as the magnet necessarily attracts the steel bar. I say to myself, "Abstinence for a time will do me good, and therefore I will abstain for the higher end of health." So I represent myself as pleased to myself abstaining from the food; *i.e.* I represent myself as an object, to myself as a subject; and the mental image becomes a motive and determines my action. It is not the imagination conquering the will in a conflict of the two. It is that the mind is not passive, but is active in taking up this raw material of desire and making a powerful motive of it in consciousness.

Here is man's highest dignity and glory. He can turn round upon himself and in the mirror of consciousness look at himself as an object, to himself as subject. Or to speak mathematically, he can convert his subjective emotions into objects and transfer them from one side to the other of the equation.

4. Our self-consciousness presents to us the Christian life lived in Christ as an object of the very highest value. I cherish the thought of it. I keep the idea in the focus of my consciousness. It is there transformed into a powerful motive. I resolve to think of it; I will to maintain it in that focal position. My will is not in conflict with my imagination. Both are on my side and co-working. What I do is to separate me from my sin and stand look-

ing at this holy life as a picture, and by doing so get the impulse of this vantage ground of emotion, and so break the chain of sin that binds me. The law of the flesh looks hateful. The life of the Spirit looks beautiful. I keep this picture before my mind's eye and claim God's grace to help me to do so. Grace and mind co-operate. I reunite myself with my Lord in faith. He becomes Master and Motive. And in Him I am a free man. No longer the slave of lust, I become the servant of love. The joyful fact of my freedom in Christ through faith is now guaranteed by my self-consciousness.

5. There is an old saying in the Book of Proverbs, "The tongue of the wise is health." It contains proleptically a deep scientific truth, namely, the power of suggestion. The healing must come from the life force within. A famous surgeon has affirmed that "for generations past the most important influence that plays upon nutrition, the life principle itself, has remained an unconsidered element in the medical profession; and the almost exclusive drift of its studies and remedial paraphernalia has been confined to the action of matter over mind. This has seriously interfered with the evolutionary tendencies of the doctors themselves; and consequently the psychic factor in professional life is still in a rudimentary or comparatively undeveloped state. Doctors are now compelled, however, to join the ranks of students in psychology and follow their patrons into the border field of mental therapeutics. There is no time for lingering. He who lingers is lost; for the entire race is enlisted in the movement."

6. This supports the contention that the various mental states have their direct effects upon the body. If indulged to any great extent, each induces peculiar forms either of health or of disease. Cheerfulness will benefit;

anger will injure, and may even induce an apoplexy that will end in death. The mind, however, is the proper protector of the body. We may inhibit the feelings that lead to fear or anger, which are hurtful. We may encourage the thoughts that tend to breed courage, which invigorates and strengthens. Just in the degree that we recognize the great Infinite Spirit of life and open our nature to His influence, we do directly make ourselves channels of grace. And that current brings with it health and healing and every kind of recuperative energy.

7. The methods of cure adopted by the Nancy School in France may help to benefit a certain class of patients. But far higher are the results to be achieved through faith in God and by the Indwelling of the Spirit. Faith in the inspired Word is just the resolution to base life on the conviction that God is love, and manifests His love in defence of His people. Every method of healing is now being sought after. But the Church of Christ points to its Head as the one sure Healer of humanity. It recognizes the benefits of medical science. But when these have removed obstructions, it looks as of old to its Lord for the healing touch, and for the comforting words, "Thy faith hath saved thee : go in peace."

8. In this world of temptation and of sin the Christian life will always be a contest. The counsel of St. Paul ever holds. "Fight the good fight of Faith ; lay hold upon eternal life." No amount of Auto-suggestion will ever deliver us from that duty. But it should be noted that the fight is spoken of as a fight of faith ; which last word may be taken objectively and subjectively. If we are to fight *for* the Christian Faith, we must fight *in* faith. And from this point of view the internal struggle is the more difficult of the two. It may be easier to win the victory

over opponents than to win it over oneself. There are more deadly enemies within than without. And in that great battlefield within us, success will depend more upon our faith than upon our fighting. Only as we lean upon the Lord, hold His hand, and claim His continuous grace, shall we gain the victory over besetting sins. In spiritual cures and contests we cannot too much emphasize the work of faith in Almighty God. If we wrestle simply with ourselves and in our own strength, we fight a losing battle.

If we are fighting some evil habit, the efforts of our will to overcome it seem to make it only the more irresistible. Again and again we fail in the struggle. The frontal attack puts the will and the idea into opposition and only builds a higher barricade. The better way is to give up the frontal attack and begin a rear movement. We must turn our thoughts from the recognition of the barrier to the idea of the means by which to overcome it. The more we grind our teeth and keep up the tension, the more that evil thing stands up before us. We get obsessed with it, and perhaps abandon ourselves to the obsession.

But let us turn away the mind from this evil thing and look to God's grace. Let us approach the enemy from the rear, and we shall have beaten him. If we try merely to force our will, we shall have to confess with St. Paul, "To will is present with me; but how to perform that which is good, I find not." We must look away to Christ in order to succeed. If we fill our minds with the conception of the final victory through the prescribed means, then the Subconscious comes to our aid. This psychological law co-operates with the law of grace. The rear attack will gain the victory where the frontal attack

proved a failure. The Christian life is thus "less a fight than a faith." [1]

9. The New Psychology deals with behaviour and life no less than with the laws of mind. They are very closely bound together. Therefore we add some suggestions as to the behaviour that most benefits in this connection.

(1) We should think only helpful and healthy thoughts and make these dominate every day. (2) Controlled thinking works itself out in excellent results. Thought is a truly creative power. What we think on continuously, that we become. No thought is ever lost. On the other hand, diffused thought is moral waste. It expends emotion needlessly. It runs to nervous fear. It ends in mental depression. (3) By the use of reflective suggestion and by faith in God we may remain balanced and self-contented. We can conquer callousness, bar out bad tempers, counteract irritability, subdue pride, root out envy, and live all day in the spirit of love. It is possible thus to cherish the charity that hopeth all things and never faileth. (4) As we open our nature to receive more of the inflowing influences of the Spirit world, a greater fulness and force come to us. In our body healthier conditions prevail. We come to live on the best lines and to carry about with us the best atmosphere. We are able to build the finest virtues into our character and to remain centred in the truth. (5) We should learn to seize the psychological moments. They are before sleep and after sleep. Here all parents should utilize these opportunities for prayer with their children and families. Auto-suggestion should get a primary place in education to teach self-control, love of work, diligence and dutifulness. In this way boys and girls can be made to love their work, and to

[1] Cf. T. W. Pym, *op. cit.*, p. 41.

choose the fittest occupations in accordance with their known aptitudes. Education should make use of the great suggestibility of youthful instincts and talents. Parents should take this suggestive action under their own management. It would, if prayerfully done, guide many young people into a good life. Otherwise, if left to chance suggestions at school or elsewhere, children may make foolish choices, eventuating in disaster. (6) A high value should be set on right emotions. Our endeavour should be to get the best feelings associated with the best thoughts, and translated into the best actions. It is here that experience assures us of the great help that may be found in voluntary suggestion. Deep emotions work along with high intellectual functions ; and we are emotionally moved as we are intellectually quickened. Like is linked to like, concomitant to concomitant, and feeling to thought. Will, feeling, and intellect should run side by side like the horses in the Russian troika. (7) Auto-suggestion is of aid in the art of Mnemonics. It can be used to waken us at any hour of the morning for the early train. It will greatly assist in remembering engagements throughout the day. (8) It makes our nervous system our ally in all good work. It helps us to fund and to capitalize our acquisitions in Good Habits. "One of the leading rôles of reflective suggestion is the acquirement of good habits and the overcoming of bad ones." [1] (9) Suggestion can much assuage the agony of mental pain. Some imagine that the dead are robbed of their due if sorrow is not kept up in all its intensity. And when through the passage of time its voice is silenced,

[1] Prof. Baudouin, *op. cit.*, p. 182. He also affirms that habits of smoking, drinking, nail-biting, spitting, and coughing may all be overcome in this way. The whole chapter is well worth reading.

they find themselves in a distressing void. It is best for Christians to sublimate sorrow, and to suggest to their mind its high end. It is sent to wean us from a materialistic life and to turn our hearts to our best and unfailing Friend. We may thus get the good out of sorrow and the gain out of loss.

NOTE.—Since the first edition of this book was issued, there has been a great amount written on Suggestion and the Unconscious. Slowly misconceptions are being removed and the truth is coming to light. It is recognized now that Psychology does not belittle the part played by the grace of God in our sanctification, nor imply that we are merely tapping resources within ourselves.

Some teachers of Physiology have made it a subject of mockery as if this were so: but plainly they have not grasped the principles of the new Psychology. And some teachers of religion have given painful misrepresentations of it as if it ignored the source of Divine energy in God. But Psychology must not dogmatize on the source of the energy. That is for Theology. It only describes its manifestations and shows where the open channels lie through which energy may flow. We believe that the dynamic of all duty comes directly from God. And Autosuggestion is most helpful in supplying the pipe along which it may run without obstruction. It is similar in this to the operation of faith and auxiliary to it, as a channel of blessing more open to the currents of grace than otherwise. When nervous believers learn to link suggestions of quiet and confidence on to the Divine promise of grace, they will find a great augmentation of spiritual power.

"A servant with this clause
Makes drudgery divine."

GEORGE HERBERT.

## CHAPTER XXIII.

### PSYCHOLOGY IN RELATION TO INDUSTRY.

Can Psychology give any assistance to Christian workers? Can it help the working man to love his work? Can it show the labourer any side of labour that may win him to it and make him love it? Can it by any possibility tell him how to master modern machinery and not be its slave? We believe it can give much help in answering these questions.

1. Let us begin at the very beginning. By nature man is lazy. At heart we all share in the indolence of the savage. Every one loves play more than work. How can he mobilize his mental and physical forces in favour of his duty? How can he get the Will-to-work? Here Psychology comes to his aid. This is an important branch of the Psychology of the Christian Life.

2. Psychology is a science; but a science that should help the corresponding art. It will teach a man much as to the vocation for which by his aptitudes he is fitted. It will save him from falling into many mistakes as to his proper life-work. It studies the mentality of both masters and men. It can speak of the folly of indulging class consciousness and group consciousness. And if it can do this, it should be a powerful help to Trades Unionism and prevent it from committing fatal mistakes.

Best of all, Psychology will assist us in discovering the true springs of good conduct. And when it has done this, it will help all workers to make them forces in their favour.

3. Every man is born to work. The best that ever lived said, "My Father worketh hitherto and I work." With the head or with the hand, every one should be doing what he can to promote the world's wellbeing. Yet many fail to recognize that the faculty for work, like all facility in work, is an acquired habit. They really may discipline themselves in habits of industry and punctuality. When once we have trained the mind to know that it must each morning begin to work, after a time it will do so without an effort. The slightest touch of the lever will start the machinery. Our first duty in youth is to break ourselves in to this habit. The mind soon masters the body. And when the process is complete, it needs no repetition. The very best reward of our diligence is the acquired habit of work. The longer it goes on the easier it is. What we become is a far higher acquirement than what we earn. When the habit of work is set up, it is then a necessary condition of a happy existence. By that time it has become the salt of life and the mainspring of character. The habit has been converted into a normal tendency. And it has produced the feeling that having nothing to do is the greatest misery of life. He who acquires the Will-to-work has gained one of life's best blessings. Here Psychology comes to our help. It discovers the causes of indolence. And it reveals the methods of their cure.

4. First of all, Psychology can discover our aptitudes. In doing so it indicates to every one his true vocation. It bids him be true to his type. Our calling is of God,

Who has made each of us to fill some one corner of His vineyard. We have been endowed with peculiar gifts of mind and body to fit us for our future life-work. Yet often the round man attempts to fill the square hole and only succeeds in making himself miserable. Many a man is a misfit, if not an unfit. So the nation loses a good workman; and the workman loses his self-respect.

Psychology should come to the aid of parents who are guiding their sons and daughters to a choice of occupation. It should help employers in their selection of apprentices. There is here a scientific mode of procedure, lately adopted with much benefit.

Physiognomy was for a long time made use of to settle these questions. The receding chin went with a weak will; the massive jaw spoke of a forceful character; the bright eye of an inquiring mind; the play of facial emotion of inner qualities. But these gifts indicate character rather than aptitudes. They give insufficient guidance in the choice of a profession or trade.

5. The world of work divides itself into two general sections. In these are two types of workers. The one is represented by Jacob; the other, by Esau. The quiet shepherd stands over against the roving hunter. The first loves to dwell on the land and cultivate its fields. The other delights to hunt the quarry or to breast the wave, to fight, to travel, to explore. The Jacob type settles down to peaceful occupations. As Society progresses and its dynamic forces impel to social efficiency, they reach out to all the departments of specialized work; become gardeners, foresters, engineers, merchants, teachers, doctors, lawyers, or statesmen.

The Esau type, on the other hand, prefers the roaming life. They are divided into soldiers, sailors, great ex-

plorers, travellers, and navigators. The restlessness of Ulysses is in their blood.

> "I cannot rest from travel: I will drink
> Life to the lees; I am become a name;
> For, always roaming with a hungry heart,
> Much have I seen and known . . .
> And drunk delight of battle with my peers."

Between the two types are those callings which share the characteristics and duties of both, such as land proprietors and missionaries.

6. To determine the choice of our occupation we may be much aided by psychological tests of the various vocational tastes and aptitudes. The work was to some extent done in the war-time by American psychologists. When their recruits came to Salisbury Plain, tests were proposed for riflemen, gunners, car-drivers, motor men, aeroplanists, saddlers, etc. Very carefully the men were examined by psychologists, carefully sifted, and then selected for the various branches of army work in France.

President Wilson had proposed this system of examination. He realized the need of making the most of each volunteer. Very careful tests were applied, so that each man's abilities might get the fullest scope on the field of war.

The British army had no such scientific tests. A rule of thumb method was adopted. Men were sent to the ranks to carry rifles who might have made excellent chauffeurs or butchers or airmen. The finest brains of Oxford were used in Mesopotamia to do work which East Africans and Sikhs could do better. "We used razors for opening packing cases; and mahogany for lighting fires," wrote an officer.

7. In the future, both in army and navy, there will be much more use made of tests for the proper diagnosis of abilities and aptitudes. On the one side sensitive fingers, hand dexterity, and quick-sightedness will get their valuation. On the other side, the sense of colour, mathematical skill, ability in language, and the gift of leading will get their due. The carpenter will not be sent to scientific work; nor the born artist be compelled to labour at the blacksmith's anvil. Every man will be taught to be true to his type.

The Thought and the Action of the world should advance hand in hand. The purpose of Providence in creating each man will be more clear. The dark and the white races will find their proper place in the world's progress. Such mutual recognition should promote the spirit of brotherhood.

8. Besides assisting in the selection of a vocation, Psychology may also help in discovering a cure for Industrial Unrest. For some years, since the termination of the war, unrest has been very prevalent among all classes of workmen.

The war exhausted the energies of the soldiers. They returned to their former occupations tired in mind and body. Probably at the root of all the unrest lay simple fatigue. The corporeal organism had run down. A lowered capacity for work resulted. That would also include fatigue of the will-power. The Will-to-work is a very important factor in all industry. A tired will may go along with tired muscles.

9. Temperature and atmosphere have much influence on workers. The tropics are unfavourable to exertion. India and Mesopotamia and Africa had a deleterious effect on our soldiers. All the world over it is the people of the

temperate zones who have proved the best agriculturists and have fed the hungry populations of the world.

The great noise of machinery has a disturbing influence on nerves and increases fatigue. Doubtless the worker gets accustomed to it; yet unconsciously it affects him. He has continuously to react to it; and this involves an expenditure of nervous energy. A class of very noisy children quickly disturbs the equipoise of a teacher and unconsciously increases his exhaustion.

10. The growth of cities and the drift of population towards large centres of social activity have proved another cause of unrest. The rural parish gets thinly populated and the primitive herd or group-consciousness powerfully operates. In Great Britain over 77 per cent. of the people now dwell in towns or urban areas. Men, like sheep, are naturally gregarious, and group themselves in communities for social pleasure and united action.[1] This group-consciousness will often intensify into a mob, united by crude emotions and by the common sense of the need of defence, which takes on the many forms of Trade Unionism and expresses itself in Industrial Strikes. The Psychology of the Strike demands careful thought. Certain psychical phenomena mark all these methods of federation. A common sense of the need of protection pervades all the members. They fight against what they believe to be injustice, tyranny, or some unfair division of profits. Deep psychological roots spread throughout the ranks, like the far-reaching roots of a Cancer. Mr. Belloc and Mr. Trotter, in their volumes on *The Servile State* and the *Instincts of the Herd*, have with much skill traced these roots in their subconscious working, and

[1] W. MacDougall, *Social Psychology*, p. 86, 17th ed.; M. Guisberg, *Psychology of Society*, chs. i. and ii.

shown how they affect by the social feelings that labour solidarity which is the strength of the Strike and the cause of so much unrest.

11. Strikes are now passing through an evolution, and it is being seen that by their impetuosity and mistakes, the result of the herd feelings, they have greatly injured trade and often have inflicted grave injustice on other workmen who were not in the same class of work as the strikers. Psychology must look at the interest of both the Strikers and the Struck, and point out to the leaders the real issues and the proper way of meeting instinctive cravings. In many cases the gains attained in the strike have not made up for the losses sustained and the hardships endured during its course. Experience has shown that the more excellent way may be by collective bargaining. At the same time workmen have their own ideals, which they long to voice. Many have been captured by the false teaching of Karl Marx, which asserts that labour and not its products is the one standard of value, and that all social betterment must be won by political and revolutionary methods. But industrial progress is not to be gained along the lines of revolution or Bolshevism. Better far to study the psychology of the workers, to learn the lessons of scientific management,[1] to show the suicidal policy of "Ca' canny" methods, and so prevent the perpetual recrudescence of strikes. In the psychology of popular movements we find much to encourage us to use constitutional agencies and to effect a wise collaboration between managers and workers, between the skilled mind and the heads and hands directed by that mind. This is the best way to reach the roots of the prevalent unrest.

[1] F. W. Taylor, *Principles of Scientific Management and Shop Management*, ch. i.

12. The study of mental is as important as the study of bodily fatigue. The head-worker needs a power to set the human machinery in motion; the handworker needs a force to keep it in motion. The Will-to-work cannot be attained by any bodily effort. The intellect and the emotions move and control all bodily actions.

13. Psychology tells us how to secure this needful mental attitude. She teaches the workman the right perspective in his work. He should envisage his occupation with the glow of its great ends. "See your work," she says, "as part of the world's great produce. Connect it with the deep satisfaction of men's wants and desires. Do not see only a wage in it. Be not the penny-a-day labourer of the Parable. Class yourself distinctly among the world's benefactors. Weave your webs of cotton and woollen for the world's comfort. Build up your wall for the world's betterment. Manufacture your boots for your fellow-creatures' benefit. Set your type for the world's education. Teach your scholars for the progress of the race. See in every pupil a possible Premier, another village Hampden, a young Milton, a coming Cromwell. Throw around them the attractive glow of the far away vista of distant years. Get the power of right perspective. It will bring new delight in your duty, and new zest for your work, and greatly lessen the fatigue feeling."

14. Goethe was a psychologist no less than a poet. To this psychological law he gave a fine setting in his *Faust*:

> "Lose this day loitering! 'Twill be the same story
> To-morrow and the next more dilatory.
> Thus indecision works its own delays,
> And days are lost lamenting o'er lost days.

> Are you in earnest? Seize this very minute!
> What you can do or think you can, begin it!
> Boldness has genius, power and magic in it.
> Only engage, and then the mind grows heated:
> Begin it and the work will be completed."

A psychological secret lies in the old proverb: "Well begun is half done." The good beginning means that the whole work has been envisaged with the glow of its real worth and so presages the happy ending.

15. The attitude of the mind greatly affects all workers. The well-known feeling of Mondayishness is a proof that the Saturday and Sunday rest alone do not sufficiently prepare for the return to labour. There is no time when the proper mental attitude is more required than on a Monday morning. (The same experience meets one at the close of a summer holiday.) I have heard Christian men say that the uplift of divine worship at a hearty church service did more than anything else to send them cheerily back to the Monday toil. They had got a lift to higher levels. All service had been envisaged with a new glory.

16. Along with this there goes, as a corollary, the duty of encouraging the best aspirations of all workers. Every servant hopes some day to be a master; every ploughman to be a farmer; every mechanic to be an employer. That prospect is always exhilarating and helps to lessen fatigue. On the other hand, a belief that the workers never can improve their condition or lift themselves out of the list of wage-earners, tends to destroy all initiative. This can be met by encouragement to thrift and the slow accumulation of sufficient capital to start them in trade as employers or contractors. Almost all employers have so begun. To-day it is more difficult to do so than formerly. So much of the work is done by machinery, and its purchase

is costly. But a good workman is soon noticed by his employers. The late Mr. Andrew Carnegie attributed his success chiefly to the band of clever young assistants reared in the Pittsburg Steel works and taken by him into junior partnerships. They numbered thirty-two. If other clever young men were not made partners "they were given a stake in the business in the shape of gifts of stock," the dividends on which depended on their efforts to make the business successful.[1]

17. Socialism has claimed that it would give to workers this initiative. But socialistic aims rather weaken than strengthen the moral personality. They exalt Society to the place of dictator. Every man would get from that master his assigned place, his allotted task, his fixed labour, and his share in the collective produce. In such a world initiative would disappear. The workman loses his individual rights by having gained a social subsistence. He has assigned to Society the power to do whatever it thinks best with his person, his faculties, and his possessions. A drearier outlook for the individual there could not be. He would gain his living and lose his life. "An organized collectivism," said Professor Flint, "would be the grave of distinctive humanity." [2]

The reign of Socialism would not be the cure of unrest. There would be in it no elimination of discontent. Psychology teaches a better way. The spiritual nature of man demands it. We are not to be mere drudges of the day's darg. We are heirs of an immortal heritage. It is wise to connect the commonest duties with the highest aims. When the light of heaven is thrown upon the tasks of

[1] The same principle is in operation by Lord Leverhulme at Port Sunlight.

[2] *Socialism*, p. 375.

earth they are sublimated. We do not then beat the air. We grapple with reality. We fight a winning battle in which all fatigue vanishes and our work is glorified.

A captain of the 51st Division, that won much renown in the war, told how, when Marshal Foch along with General Haig visited his men during the retreat of March 1918, Foch's presence had a wonderful effect on their spirits. Fatigue was forgotten. A B2 Battalion became in point of *morale* an A1 Battalion. Mental vigour triumphed over bodily weariness. All which goes to prove that a study of the mentality of the men may discover many methods for the elimination of fatigue.

18. Another cure of unrest in industry will come from the cultivation of the creative impulse. Here Psychology points the path to increased interest in the craftsman's work and to many new incentives to industry. Through their means of livelihood men may find expression for their highest aspirations, and be co-workers with God.

Every craftsman has a constructive instinct. He wants from his very infancy to be a creator. Nothing pleases a child better than to build a house with wooden blocks, and then knock it down to build it anew. Human nature is so constructed that the workman cannot be satisfied like the beavers to go on by instinct constructing dams, or like the swallows to go on building the same type of nest. There is in him a true creative impulse, for the strengthening of which the managers of all Works should ever be on the outlook.

Doubtless some men are perfectly pleased with the routine work of specialized labour. It makes no demand upon their mental powers. They are pleased to become experts at it by lifelong repetition. But such are of the low grade type of workmen. The higher type, the true craftsmen,

are always on the outlook for inventions, which will hand over the routine work to machinery and save men's tired muscles and make them masters of their machine. Such constructive work brings the highest enjoyment. Such is the delight of the artist in his new painting, of the poet in his new poem, and of the author in his new volume. It is the product of his own brain, the creation of his own fashioning, brought forth with many pangs of parturition, reflecting the features of his thought and the stature of his mind. Do we wonder at the artist's deep delight in the birth of his child ?

19. Every true craftsman longs to have such a creation of his own. Every invention of a new tool is a triumph of achievement. How often has a new eccentric wheel cheapened the product of his hand and multiplied its sale by millions ! That pleasure still belongs to every true worker. The dynamo is not fifty years old. The steam engine of Stephenson is only a little over a century. The recent war was won by inventions in chemicals and arms and musketry. Three different engineers invented the tanks, each contributing some part. The tanks could take the ditches in which horses and guns foundered. The pleasure of invention is the birthright of every artisan.

In countless laboratories to-day chemists are fitting their keys to the locked secrets of Nature. They will soon enrich commerce with opportunities undreamt of. The engineers are battling with sands and clays and barrages to make rivers yield their irrigating riches. The explorer is roving, like the Viking Jarls, up to the very Poles to find new earths, new ores, and new coalfields in which larger industries may thrive. Any day some one may make a discovery or invent a process that shall render whole crafts useless. Every mechanic, salesman, factory

worker, and farm servant should be a man of resource. His constructive powers should occupy his play-energy and give him real joy in his work. It is the mind and motive that make the man.

20. Psychology greatly assists in the study of motivation in industry. For there is no denying that there are two types of craftsmen. The one adapts himself to his trade. The other wisely adapts his trade to himself. The first soon finds the routine work restful. He can go through it half asleep. The fingers are fitted to their parts. The foot comes in at the right moment on the lever. The eye is not much needed. He does not seek to be alert. He wants no change in the structure of the machinery. Let him win his wage steadily and easily and with as little mental work as possible! And then let him have a quiet evening at the cinema, or a placid afternoon as an onlooker at the football match, where others play and he looks on!

The true worker acts otherwise. He is not content with the merest minimum of mental and physical activity. He does not play football by vicarious runners. He will take his own share in his recreations. And he will make the spirit of the game the zest of his work. Instead of seeking rest from the monotony of life in gambling, he strives against his natural indolence. He is thrifty and lays past something for the coming rainy day. He finds delight in his duties and makes them a form of creative self-expression. In this spirit he finds that his work satisfies his natural interests and makes it much more endurable. This will not diminish his enjoyment of healthy recreation, but fit him all the more for it. But it will prevent that attitude of embittered dislike to work and to employers which is now too common among Trades Unionists and others.

Workers should seek to recapture the old interest which their fathers felt in their work. They must get back the deep joy which every author and creative artist feels in his product. In short, the craftsman should be an artist and not merely an artisan. When he recovers the spirit of the true artifex and artificer, then he will get back his initiative, and will short-circuit all his curiosity and constructive force into the one channel of daily duty. His work, as Carlyle said, will be worship, and his service will grow replete with songfulness.

21. Dean Inge has uttered a warning which both employers and employed should lay to heart. "The outlook to-day is disquieting in the extreme. Great Britain has enjoyed certain accidental advantages, of which we have made full use. Our position just off the mainland of Europe gives us the advantage of securing the Atlantic trade: we have coal and iron in abundance and close together: we have had in the past good and cheap labour. Of these advantages some are passing away inevitably, others are being wantonly sacrificed. America is now the natural centre of the world's commerce, because the Pacific is becoming as important a trade route as the Atlantic. We are no longer geographically the most favoured nation. Our coal supply is being exhausted with criminal recklessness. And our labour is no longer of the best, and is extremely dear. We cannot long remain the workshop of the world under these changed conditions. As surely as water finds its own level, so surely will the transfer of industries and wealth, first to America and then to Eastern Asia, be the necessary sequel to the European labour movement." [1]

The warning is not unneeded. The worker's interest

[1] *The Church and the Age*, p. 13.

in his work must increase. We must help him to make his work play and his play work. More of the happy, creative impulse should go into industry. The craftsman should become the artist. He must not remain the artisan.

22. The present time seems to be hopeful. A better spirit is slowly but surely penetrating the ranks of industry. Opposing aims of employer and employed are being removed. Misunderstandings give way to the compulsory teachings of economic experience. The master better knows his men. The men better understand their master. The result cannot fail to be helpful to trade.

The Capitalist must always seek to increase his output. The worker will always try to better his condition. The one aims at getting trade by cheapening costs. The other wants to raise social status. The two ends are not incompatible. They may, with wisdom and the spirit of give-and-take, be reconciled. It is to-day the main problem presented to the patriot who loves his land and desires her prosperity.

In discovering its solution, let him not disdain the assistance of psychology. It can show best methods of solving the problems of industry. For it can teach how to consolidate a happy partnership between science and industry. It will supplement on the human side what can be done by others on the material side. For the workman is a human being not less than an organism of flesh and blood. A true psychology will map out all the bearings of modern industry which profoundly affect men and women as thinking and feeling beings.[1]

[1] Cf. B. Muscio, *Industrial Psychology and Administration*; Münsterberg, *Psychology and Industrial Efficiency*; F. Watts, *Psychological Problems of Industry*.

It has practical possibilities of rare value. It possesses both sight and insight. It can state the best conditions for the efficiency of the worker and the safest way of gratifying his instinctive yearnings. So that it can select the well-fitted men for specific tasks: and can point out the best tasks and trades for the proper men. It takes sides with neither employer nor employed. It is equally against the harsh master and the lazy workman. It favours scientific management, and is opposed to monotony of machinery. It teaches how to fit the machine to the man rather than the man to the machine. And it states the best basis of apprenticeship for gaining proficiency in the process.

23. The day is coming when manual labour will be less tiring and more uplifting. The love of work will enhance the enjoyment of rest. The ampler hours of rest will augment the zeal for work. The growing perfection of machinery promises to increase the output of production. But, at the same time, the mastery of the machine will brighten the pleasure of the worker at his work. There will be ever-increasing quantities of produce and ever-improving qualities in the producer.

When that happy day arrives, the present industrial problems will be far on their way to settlement. We may then hope for the triumph of peace and the maximum of production. Strife will lessen. Love will reign. And love beareth all things, hopeth all things, endureth all things, and never faileth.

NOTE.—Much information on these points may also be got in W. MacDougall's *National Welfare and National Decay*; in Yale *Psychological Studies*, for 1917; and in the *British Journal of Psychology*.

## CHAPTER XXIV.

### INDUSTRIAL IDEALS.

For the welfare of the country and the peace of society, it is most desirable that psychologists should endeavour to direct all impulsive instincts into forces for the highest good. Every workman's personality is a power of economic value. It is a force of which we can never forecast the future nor measure the horizon. It has created the great captains of industry who have secured the dominion of Britain's trade and justified all high ideals of industry.

1. We find among all types of workmen a complex of very intense emotions. We may call them sentimental. But they persist among the workers and lie beneath the burning zeal of the Trades Unionist. Sometimes, if thwarted, they break out into ugly forms of rebellion against Capital and Employers. But if rightly guided and understood, they work harmoniously to the highest ends and will bring a true remedy to industrial unrest.

2. The psychological aspects of these ideals have been portrayed in not a few recent volumes bearing on trade. Copartnership was referred to in a previous chapter. It is every day more and more coming to the front. Yet loyalty and zeal in work cannot be purchased by cash payments alone.

State Socialism has been proclaimed as the cure of all industrial ills. It is held up to-day by millions of workers

as their highest Ideal of happiness. It is supposed in the main to be "the working man's programme." It is among the most forceful of the ruling ideas of the Twentieth century. It discards all belief in the possibility of effecting any social regeneration except by means of State authority and compulsion.

In its more extreme forms it works towards Syndicalism and Bolshevism. Under the former it would propagate the Ideal by which all the capital and land of the country and all other instruments of production should be the joint property of the community, and the workers should have full control of industry and full administration of its effects. Under the latter, Russian Nihilism runs into pure Anarchism and puts in operation a propaganda that seeks to reduce order and government in every European country to chaos.

3. What may be the ultimate ideal which British industry will adopt is uncertain. But whether it be some form of Copartnership or of Whitley Councils, it is certain it will have to be administered by a band of intelligent workmen possessed of much brain-power, of inventiveness, and of administrative capacity. It will not eliminate the low-grade type of worker. It will have to insist strongly on thorough industrial education; and it will not get rid of the fact that some must govern and some must be governed; that some must rule in the workshops and some must serve.

4. Consequently, we turn from these various ideals to the more practical problems of to-day. What is it that lies beneath all the unrest which is so much troubling labour and injuring trade and threatening government with revolutionary proposals? Can Psychology discern the cause and find the cure? Can it reveal any deep

instincts that are repressed, or find a vent for their liberation and healthy expression ?

The speeches of the labour leaders help us to give at least one answer. The nature of the work is frequently a cause of discontent. The coal-miner toils for long hours in the dark ; his lungs are filled with coal dust. His face is foul ; his clothes are necessarily dirty. When he travels home by the tramcar or along the street, he meets well-dressed neighbours. The consciousness of his filthy appearance hurts his self-respect. He feels as if he were among the Helots of his race. And in the larger wages which he claims, he seeks compensation for this "colour bar," and for the dismal atmosphere in which he works.

The "Ca' canny policy" springs out of a long inherited distrust among workers of the employers.[1] It was the expression during the war of a deep-seated feeling that the increased profits were not sufficiently shared by the workmen in the shipyards. It soon killed the goose that laid the golden eggs, and has driven much shipbuilding and repair to other countries. But it was a temporary hysteria. At the bottom of it lay a false psychology. Freud would call it a case of repressed emotions. It develops in regions of the mind in which there is such complexity of desires that they seem to be unreasonable, and must simply be repressed without any true cause being assigned.

Labour is often ignorant of the psychology of its conditions. It is justified in refusing charity. It is entitled to have its economic status recognized. But still strikes in trade continue and unrest prevails. Where may we find a cure ?

[1] On Ca' canny reprisals, cf. *Psychological Problems of Industry*, by Frank Watts, p. 134.

5. Psycho-analysis has shown that many of our motives cannot be explained by ordinary superficial reactions. For beneath them lie repressions and resistances of which the individual is not aware. Yet they colour his thoughts. They are an unknown force behind the class feelings and the crowd consciousness of his mates.

The longer that this emotional repression is endured, the greater pain does it produce. In the period of adolescence it is kept under the veil of chastity. Parents help to hush it up. Social and psychological barriers are placed upon it. In industrial circles it is the cause of great unrest and there the emotions are kindled to a flame. But repression is not suppression of the forbidden ideas generated by the feelings. These ideas are as full of energy as though they were clearly recognized in conscious thought. And both in races and in individuals they will lead to outbursts of folly or of open war, which injure nations and hurt industry.

6. It is a mistake to imagine that the region of the unconscious is the repository of only primitive and base instincts. The late war taught us otherwise. Among raw recruits, least suspected of heroism or fine feelings, there often crystallized acts of heroic courage which were full of the sublimation of the unconscious. *Herein lies our hope.* The glow of patriotism envisaged the fight in France and worked wonders.

In all trades the workers should be encouraged to cultivate a similar sublimated pleasure. They should emerge from their class consciousness and go beyond it for their highest satisfactions. The lofty pleasures of literature might be sought. The feelings of a wide social Brotherhood should be cultivated. Most of all, the sublime hopes of the Christian religion should be cherished. They give

life a new colour and a fresh perspective, and reveal its widest horizons.

We have heard an Ayrshire miner, now an M.P., tell of the manner in which life was brightened to him by his interest in a Sunday School of which he was superintendent. It associated him with higher aims and loftier impulses. Every week-day the Sabbath duties were a green spot in his memory. They provided happy recollections amid the work of the coal pit. For a time, he affirmed, they were the one bright spot of his life. They gave to it an aspect and significance "which relieved work in the pit of its drab dullness." Thus he felt they reinforced his virtues and sanctified the work of his hands.

Recently several proprietors have recognized the claims of cleanliness, and are providing at the pit heads, as the men come out, baths and rooms for dressing in decent clothes. This should help to remove from the miners' subconsciousness any feeling of being looked down upon.

7. But beyond and above all other helps stands the uplifting power of true religion. The grace of God is seldom referred to in psychological treatises. All life brings some kind of pain and trial. But, as Dr. W. James affirms, "Religion makes easy and felicitous what in any case is necessary; and if it be the only agency that can accomplish this result, its vital importance stands vindicated beyond dispute."[1] He adds that life is polarized through and through by such faith in God, as if a "bar of iron could be endowed with magnetic feeling and be intensely aware of the attraction of magnets through every fibre." The believer knows that this scientific illustration reflects only what is his daily experience. He has felt the power of a Divine Presence, which is just the Spirit of God. That

[1] *Varieties of Experience*, p. 51.

power works continually in subconscious regions and raises their impulses to cultural levels, and will effectually cure depressing neurosis.

8. Best of all, it can cope with all depressing worry. By removing mental fatigue it helps a man to endure without injury bodily fatigue. It can restore rest after emotional upheavals. It can heal every hurt of the mind.

9. This is not merely the adoption of a philosophical attitude recommended by some recent American writers. Even they confess that "the neurosis remains after the methods of ordinary re-education, but its symptoms (fear or compulsive ideas) are looked upon from an entirely different angle" (I. H. Coriat on Repressed Emotions). But to drive down the cares and worries to a lower level and keep them out of sight is no cure. The pathological material should be brought to the surface and faced. Its elements of fear and of inherited dislike should be psychologically analysed. They have their ethical purpose and value in our spiritual discipline. Their best treatment is taught by St. Paul. "Present your bodies a living sacrifice—and be ye transformed by the renewing of your mind, that ye may prove what is the good, and acceptable, and perfect, will of God."

10. To fly from our repressed emotions is impossible. New scenes of gaiety may hide them temporarily but cannot dissipate them. Music and the drama and literature do act upon an introverted life and give a safety-valve for a time to pent-up emotions. But the success is only partial. The emotional transference is not abiding. Psycho-analysis can detect the neurotic anxiety deeply embedded in the subconsciousness. The subject is overtaken by the inevitable results of his own introversion.

The real cure is elsewhere. We have it in the Scriptures.

It is in the outward and upward look. "Look unto Me, and be ye saved." Rest of soul is found by looking out, not by looking in. The proximate cause of the Christian experience of rest is in Christ. "Come unto Me—learn of Me—and ye shall find rest unto your souls." Auto-suggestion alone cannot do it. The grace of God is here all-powerful. It is the cure for every kind of neurosis and all the pathological states discussed by the psycho-therapeutic schools of to-day.

11. In Christ is found the dynamic of duty. It is a power, not of the past but of the present. It is effective at the centre of our moral being. It is when we have shifted the centre from self to Christ that we discover the existence of a new energy in our hearts. We can now glory even in infirmities: we can take pleasure in distresses because the power of Christ rests upon us. "These occasions are but foils to give this strange new strength a finer setting, and to prove the startling paradox of St. Paul, "When I am weak, then I am strong."[1] We repeat, this needs faith even more than fight. "The inclusive phrase might well be, 'I can do all things through Christ who strengtheneth me.' We may claim for such an act of faith not only the experience of modern Psycho-therapeutic clinics, but also the testimony of the mystics and saints of many ages and religions."[2]

12. The man who has found his Master in Jesus Christ will never be captured by the Syndicalists nor be exploited by Labour leaders. Any remanent sense of inferiority in the social scale is neutralized by his sense of co-partnership with all the noblest and the best of social workers. His formerly narrow life is now seen to widen out into the

[1] *The Formation of Christian Character*, by the Author, p. 357.
[2] *Psychology and the Christian Life*, T. W. Pym, p. 47.

largest horizons. He is no more a mere member of his trade, no more a poor coal-miner of the mean village, no more a mere tool in the manufactory, no more a tied attendant on the mill's machinery. He is a child of God, an heir of Heaven, a soldier in the ranks of Christ's army, soon to conquer the whole world and bring in the bright Advent Day. He now discovers his latent powers. The conscious inferiority complex vanishes and his social value is realized to the full. The uplift is great. Its value to the man himself is enormous. Its value to Society is not less. His dominant powers of useful energy are released. Out of the deepest layers of the unconscious they emerge into light and usefulness. Every one of his native activities is called into action. The old instinct for work is revived ; the obsessions that lay like a load on his mind are lifted. Every repressive barrier is broken. With a feeling of manly dignity he steps into the brotherhood of grace, and stands in the steady ranks of the men who mean to be victorious over the hosts of evil.

13. Old instincts are not changed. But they are now more directed to their God-intended use. Psychology has revealed their purpose. The worker was conscious of them before, and imagined they were wishes that could not be gratified. They are now seen to be not defects but latent possibilities to give him his readjusted and rightful place in the ranks of life's army. The sense of inferiority gives way to a sense of superiority. If he realize his life's end, if he claim daily the grace of God to be true to his type, he will accomplish his life purpose. He will be able to say with John Wesley, " I am not what I might be, nor what I wish to be, nor what I one day hope to be ; but by the grace of God I am what I am."

14. It is clear now that psychology can render valuable

assistance to Industrial Efficiency. We may sum it up in a few sentences, and state the duties along with the helps.

(1) The mentality of both workers and employers should be studied. Many motives function in the ranks of industry. They form the cause of the long-continued antagonism between the two classes engaged. They constitute the basic impulses out of which the mental and moral complexes are developed. Successful management depends on a knowledge, instinctive or acquired, of the original springs of human activity. The quick insight of Sigmund Freud has helped to make luminous what were formerly hidden regions of abnormal mental phenomena with many neurotic symptoms. These exist apart altogether from sex-expression. But both in male and female workers are found springs of character of the strongest force. Most probably they have remote connection with self-interest, with fear and with inherited tendencies. And innate qualities should be permitted to function freely. It is the only way to prevent industrial unrest.

(2) It is also wise to make a special study of the Group Consciousness [1] which operates so powerfully in industrial life. The instincts which at first are self-regarding soon, under this influence, become other-regarding. It is this that sends men and women to clubs and coteries, to men's societies and to sewing circles and women's guilds. It springs from a sense of the need of protection and from the animal instinct of gregariousness. It seeks satisfaction in Church membership and political parties, and loves there to work for the good of all and not only for selfish ends. It is meant to be uplifting and ennobling. Consequently the greatest care should be taken to prevent

[1] Cf. MacDougall, *The Group Mind*, chs. i. and ii.; and C. J. Jung, *Analytical Psychology*, ch. iv.

its degeneration from healthy group consciousness into the brutalizing mob hysteria, the sure sign of unreasoning obsession and the quickest path to sabotage and crime.

(3) The great Ideals of Industry should be carefully studied and understood. They are Labour's points of view. They possess an influence undreamt of by many capitalists. Whenever they are mentioned in public there is instantly a deep emotional response. Every man longs to be his own master. He wishes to give a free service. He delights in doing something "off his own bat." He wants to be a copartner in all production and to have a hand in it. All these ideals and instructive desires may be utilized in uniting the constructive interests of Industry. Were they made use of they would prevent explosive actions and would bring about a happy industrial renaissance. When Capital and Labour have become co-operant to the great ends of trade, Marxian Communism will lose its power and attractiveness to the working man. Every interest would then be rightly represented and debatable questions justly settled. The more we approach to the realization of the Worker's Ideals, the sooner we shall reach the era of Industrial Peace.

(4) It is very necessary to understand the value of the functions fulfilled by both sides in Industry. That value can never be estimated in terms of arithmetic. There is work done and merit gained that never can be paid for in exact weight of gold. Yet at the same time merit must be rewarded. Brains must get the position of governor and not of governed. Skill and efficiency must be permitted to go to the front, and must be properly and proportionately rewarded. A dead level of equality would damp out all the fires that stoke life's furnace. If the slacker and ca' canny are to be paid as much as the best

and most efficient workmen, all stimulus to good work is undermined. The value of the highest functions of management and initiative must be both recognized and utilized.[1] The dead levels of Socialistic equality would extinguish energy and paralyse all diligence.

(5) It were well if *a Clearing House* for all the workers' claims were *established*. Is it impossible to get Capital and Labour to agree to this? When all other methods fail, cannot the men who share form a final Court of Arbitration for the equitable distribution of the profits of trade? Each side charges the other with exploiting the necessities of the hour. Bitterness of feeling is engendered. The result is loss of wage and diminution of capital and injury to the industry. The workman should be encouraged to invest his savings in the business which employs him. Capital should not wholly control labour nor labour control capital. And all causes of difference should be mutually referred to a Council of Arbitration, whose decisions should be final. This Board of Industry might well be the clearing house of all disputed accounts and the arbiter of all differences. Its members must be men above all suspicion of partiality. Above all things our nation needs high-souled leaders for this work, men of strict justice and honour and impartiality.

(6) Last of all, the happiest workers are those who absolutely lose themselves in their work. This is also the highest possible Ideal. *The artisan becomes an artist as soon as his soul is wholly occupied with his work.* He will then feel himself enlisted as a soldier in the ranks of progress. He no longer lives for himself alone. He creates in

[1] Cf. B. Muscio, *Industrial Psychology*, ch. iii. ff.; Ordway Tead, *The Instincts in Industry*, p. 117; H. Belloc, *The Servile State*, chs. i. and ii.

himself the excellent Habit of Work. That habit gets woven into the fabric of his being. It becomes the music of his life, the salt of his health, and the mainspring of his character. If the worst misery of life is indolence, the highest joy is the "efficacy of the fulfilled effort." This is the true Ideal of Industry. It is psychologically the soundest remedy for the present-day unrest.

15. In the last three decades great progress has been made in the study of Industrial Psychology. Before that time it had not been heard of. But now a great and growing number of students of Sociology, of politicians, and of industrial leaders are making themselves acquainted with it. For some time every book written on the subject had a distinct bias. The innumerable pamphlets issued, as a rule, were still more prejudiced. But since the subject has been brought within the calmer regions of Psychology and examined by scientific methods, it has been discussed in a more dispassionate tone. The harmonious integration of industrial ideals of both men and women seems to be approaching.

Two things should be kept in view, in the treatment of these topics. The worker has rights which were long ignored. He has lived through times of industrial strife and felt very keenly how the cause, that to him is the all-in-all of life, has been often treated as a pawn on the political chessboard. It is not to be wondered at that his outlook is not wide, and that he finds the greatest difficulty in viewing industrial problems from a psychological standpoint.

On the other hand, the Capitalist has embarked his whole estate in the industry, and with him, also, it is a life struggle to protect himself against the menacing methods of the Trades Unions. They try to get the most

out of him and he tries to get the most out of them. It is not easy for Governments and Boards of Trade to hold the balance even, to secure the best possible conditions for the efficiency of the worker and the utmost security for the progress of the business. If the workers succeed in their claims the works may have to be closed. In that case both sides suffer. If a compromise can be effected and goodwill retained, the business goes on, and success is attained.

The aim of the Industrial Psychologist, who is wholly outside the area of strife, is to discover, not the rights or wrongs of the parties, but the mental conditions that affect both employers and employed. He looks at the nature of the men as human beings affected by the monotony of life, the noise of machinery, the fatigue of labour, the worries of management, or the fear of final bankruptcy. Were he more frequently consulted, many occasions of strife would never arise. He could predict the conflict because he can foresee the final operation of the causes. In every one of the three quarrels that most commonly arise—demarcation disputes, reduction of output, and organized strikes—the psychologist might be of the utmost assistance in their settlement. He is always on the side of unchanging facts, of human nature, of honesty, and truth, and common sense. He lives in an atmosphere in which peace prevails, the mind thinks calmly, and reconstructive processes are soon discovered. In future he will most probably be more frequently consulted.

NOTE.—Various excellent solutions of these problems were expounded before the Coal Industry Commission of 1919 – cf. G. D. H. Cole's Evidence; also the Whitley Reports of the Reconstruction Sub-Committee at the same time.

"Whom to know is Life Eternal."

## CHAPTER XXV.

### THE RELIGIOUS VALUE OF A FUTURE LIFE.

1. Is there any use of a future life? Is it not enough to make the most of the present one? Why not rather try to bring heaven down to earth and get all the happiness we can out of to-day? Such are the questions put by the non-religious minds of our time.

Others deal with the matter differently. They, too, see no need for a future life. The value of personality does not appeal to them. They are content, they say, to perish, if only the race be continued. We are only trees in the forest. But we sow ourselves. Our influence remains to enrich the race. Let the individual perish, if only the nation be more and more.

The Biblical descriptions of the future of the righteous and the wicked are regarded by some as simply metaphors. They are exaggerated pictures of the society of the next world. Personality raised to its highest value is Heaven: depressed and degraded to uselessness it is Hell. The belief in Immortality abides. But the Christian creed is thereby travestied.

Modern Spiritism treats the matter from a totally different point of view. It is rather a seeker after than a believer in Immortality. It must have converse with the dead to know that they are alive. Accordingly it makes a return to the methods of ancient witchcraft and

to table-rapping and séances in the hope that it may get assurance of the survival of departed friends.

None of these objections is of much weight. To bring Heaven down to earth at the present moment is not in any way inconsistent with belief in a Future Life. It may indeed be said to be a corollary of the Christian creed. The epitaph has it:

> "Of this good man shall this just praise be given,
> Heaven was in him before he was in Heaven."

The spirit of Heaven should pervade the Church on earth. Even now we may breathe its atmosphere. Even now we may share, though in a lower degree, in the service of its holy inhabitants.

2. There are surely few who so little appreciate the value of personality as to be perfectly willing to sink it in the future of the race. It is our glory and our boast. We were made to be what we are. If God made and endowed me with my gifts, I am a soul fitted for His service with a definite bit of work to do for Him. That work cannot be fully accomplished on this lower plane of life. No other can take up that which has been assigned to me. If I perish as a drop of rain falls into the ocean and mingles again with its waters, my personality is nothing. It is extinguished. Against that creed my heart and head rebel.

Personality in the scale of social values is supreme. It is the one addition I can make to society. Its value is beyond rubies. In comparison with a great personality gold and silver are of little account. Who could estimate St. Paul's worth in pounds sterling? Who could value Mendelssohn in German marks? or a man like President Lincoln in American dollars? Personality is of supremest

worth. The future of God's world depends upon its continuance. Had there not been in the past persons of intrinsic originality, it may well be asked how the world of men could ever have advanced. Probably in every man there is, if he care to exercise it, a force and faculty which are above the times. Nature is constantly effecting variations. She makes men at birth originals. The pity is that many die mere copies.

Yet if there were not men of intrinsic originality, how could the course of the world in the past have ever changed? Every man, if he has force of character, may rise above his times. If he is only the product of his age and nothing more, he has been lost in it. He has sunk in the social sea—has perished in the welter of the waters. His whole originality will be in the proportion in which he rises above his times. That elevation will mark the degree of his creative power. Many are useful in being mouthpieces of the age and giving expression to its spirit. They live their day and they do their work. But they who rise above it in faith and thought survive it.

3. To-day Spiritism has made itself very prominent. It aims at converse with the departed. It is content with nothing less than that they shall obey its summons and communicate with it in speech. Apart from this longing for communion with these friends, and apart from our distrust of mediums and all the trickery that has attached to much of the history of Spiritism, there is one important fact that stands out clear.

In no psychological laboratory have we ever discussed Personality. The students there are themselves persons. They co-work with persons. They study the science of the personal mind. But the whole processes examined and inquired into attach themselves to men and women already

in existence. We find there many experiences of youth, of adolescence, of age. But every one belongs to an already existing personality. No one has ever been persuaded of A or B or C existing because of the psychological analysis of the phenomena of consciousness.

4. How can psychology establish the fact of the existence of the dead? In what way can psychic research assure us of the continued life of departed friends? It must assume it. It cannot prove it. It gives us no help in the Psychology of the Future Life. It can establish survival of the departed only by inferential facts. We recognize persons now as ultimates. We do not know them by inference. We live in a world in which the earliest of our experiences are of fathers and mothers, brothers and sisters and friends; not in an impersonal world, but in one full of loving personalities. Their existence is not proved by Psychology. It is accepted as a fact. They are embodied and not disembodied spirits with whom we are acquainted.

5. There is a totally different question, however, with which Psychology keenly concerns itself. Do we desire our life to be continued after death? Is there a longing after Immortality? Does it mean everything to me that my personality should abide and not be destroyed by Death? It is undeniable that the whole conduct of men establishes the existence of this fact. For ourselves and for every one whom we have loved we have this ardent desire. They made our world worth living in. They will add to its future worth and well-being. We do desire their and our immortality. And we trust "the larger Hope."

6. This being so, we do not give ourselves to guesswork. Psychology pursues other lines. It finds that life up to the last moment is independent of the framework in which

it is meantime imprisoned. The body after fifty is slowly decaying. The mind after fifty is usually growing and strengthening. The frame fails and breaks down. All the time the mind may be as clear as ever. The author has seen many death-beds. A pastor necessarily studies such experiences. Within five minutes of approaching death, in a tenement rapidly disrupting, the tenant of it was altogether himself. The disease that had badly disrupted the body had not disintegrated the spirit. The self remained a total whole up to the last pulse beat. Why should death be thought to end the life of the soul ?

This body of flesh only confined it, limited its operation, narrowed its horizon, and injured its outlook. It looked through windows which were getting dim. It spoke with accents growing ever weaker. It heard with nerves less and less auditory. In the end the body hindered more than it helped. May not dissolution mean deliverance ? May not the way of death be the road to life. May it not be only as the deep and dark tunnel by which from the north we enter London ? In short, a transient passage through the dark into the light, to stand on the lofty stage of Heaven's metropolis and meet new and nobler friends ? It is highly probable that death is the way to the Land undying, and the grave the doorway to Eternal Life. The Christian revelation merely confirms the highest psychological probabilities.

7. The whole teaching of Psychology regarding the conscious and the subconscious world presses in this one direction. And the movement is loaded with rich suggestions. It points with index finger to the spirit's splendid future. It speaks of unending variations. There are many steps on this psychological stair. Death has been

the doorway to ampler life. And Nature, as we know, loves to repeat herself.

Does she not call a halt every Winter that she may begin anew? Is not Spring an annual resurrection from the dead? And her repetitions are never quite the same over again. She delights in new permutations and combinations. She is a musician that, having once given us a piece of great loveliness, delights to return upon it with infinite variety in the harmony.

This is not merely a thought that haunts the memory. It is a psychological phenomenon grounded in the constitution of man. It is founded also on the facts of life. It is kindred to every existing reality. The power of feeling that appreciates the beautiful points to an ineffable Beauty. It speaks of that which transcends present experiences. The mind tells us that our ideas are but faint copies of things-in-themselves which death cannot touch. We have felt the impact of a Holy Spirit that transformed our lives and renewed our whole affections. That Spirit is not mortal; nor shall our transformed spirits be so. The life of faith in God, the experience of the sanctifying Spirit, the whole of our aspirations towards the Highest and Holiest, justify our belief in our immortality. They are but the first strains of the complex harmonies that shall be heard in the future of that ampler life that shall be lived in Heaven. They are the prelude to a life rooted and perfected in the Great Reality.

8. The other fact remains. Personality is our best present possession. And personal integration is no mere appendage to physical conditions of life. It stands apart from them. It makes use of them but is not subject to them. It is master and not servant. Again and again it builds itself up anew. It employs the highest spiritual

influences to aid it in its reconstruction. What do conversion and regeneration imply? Nothing less than the influx of higher than human forces to assure the soul's reintegration. Heaven joins with earth in this work. The divine unites with the human in the new birth of grace.

9. This is a fact which Psychology cannot overlook. It has not got justice done to it by many writers. But in the Psychology of the Christian Life it is entitled to high value and distinction. It is a vital element in the power of the believer's personality. It gives both confidence and continuity. It breeds alike faith and fortitude.

Psychology is entirely free from the old hedonistic fallacy that the only thing man has to do is to seek for satisfactions and to avoid dissatisfactions. Every Christian is bound to control and organize his God-given satisfactions in the interest of his highest well-being. Psychology makes clear the way to personal self-realization. For human desire is not extinguished when only its immediate satisfaction is attained. It climbs up to higher values. And these are not to be estimated in terms of temporal worth. They reach on to eternal realities. And personality strains forth to get them and to hold them. Across the river of death it looks, and it becomes assured that its portion is there where its heart has already gone.

10. Were personality limited to a growth of threescore years and ten, its progress would be incomplete. It has inherited God-ward instincts or cravings which cannot be satisfied by things of sense. The taint of sin is on these. They are of the earth earthy; and it is of the heavens heavenly. It has acquired wants which wait for their fruition in the next world. He who implanted them will not deceive us in realizing them. There is here the opera-

tion of a law of functional evolution. And Psychology assures us of its continuity and fulfilment.[1]

11. The discovery of the worth of personality has changed the very foundations of recent scientific thought. The mechanism of trade must include all its factors. And the old "hands" in the huge factory are now seen to be souls. If in commerce the worth of personality has so much grown, shall it not yield new fruits in religion? Its value has enormously increased and added to the weight of the evidence for a Future Life. The life begun here is still imperfect. A fuller life, an ampler sphere, a wider horizon, are imperatively demanded for its development. "What shall it profit a man, though he gain the world, and lose his life?" For the life is the soul, and much more than the soul. And Christ came to give life, and give it abundantly.

12. Every man who has attained to the spirit of Christ feels keenly that in the contest for the true, the noble, and the good, he is fighting for what is not a merely temporal cause. It is in heaven that the real patterns of those things eternally dwell. His work is to be transferred to a higher world. He is eternal in the midst of time. Not only so. But time itself is but "the form of the Will" (Bergson). And that ethical faculty "can place no temporal limit to its activities. It cannot contemplate or admit the possibility of any future moment when it can say 'my task is done.' A future life is at least as real as time is real."[2]

13. Here the Christian revelation comes to our aid. If in the Old Testament the knowledge of the next world is but dim and uncertain, in the New Testament it becomes clear. Even before His death our Lord said: "I go to

[1] Professor Coe, *Psychology of Religion*, ch. 17.

[2] Dean Inge, *Truth and Falsehood in Religion*, p. 109.

prepare a place for you : and if I go, I will come again and receive you unto Myself." "Where I am, there shall also My servants be." His Resurrection and Ascension confirmed this hope. Death was by Him made the doorway to life. The Book of Revelation was written by St. John to give the Church clearer light on the existence and character of that higher world. And the doctrine of the second Advent has become the great perspective of the Christian Church. With it the Canon of Scripture comes to its close. "Even so come, Lord Jesus."

There can be no reason to doubt that our Personal Identity will in that world be preserved. That is only another way of asserting the continuance of our Personality. We shall there be ourselves and no other, known as such, recognized as such.

14. In his Gifford Lectures, Dr. W. James purposely avoids the question of Immortality. To him it seems to be merely "a secondary point." "If our ideas are only cared for in eternity, I do not see why we might not be willing to resign these cares to other hands than ours." Christianity is not at fault in this matter. It wishes to realize our ideals here. If we fail in so doing, it continues the opportunity under more kindly conditions. That is surely enough to make men value Heaven at highest worth. Here, I am limited by a mortal body and an imperfect mental structure. There, the imperfections are removed and the education continued till lofty heights be attained. Why should the next life be so lightly valued ? But Dr. James makes the admission, "Religion in fact for the great majority of our own race *means* immortality and nothing else." And why ? Because the whole instincts of humanity are weighted with its worth. Because in our estimate of moral values, Immortality has the highest place. A correct

Psychology recognizes that worth. In all proper appreciation of values the Heaven of the Holy will take a very high place. To omit it is to be untrue to scientific method. It is to be unfaithful to human nature. It is to refuse to give to it the attractive wholeness of self-realization, and to confine it to mean and mundane horizons.

NOTE.—This subject is well treated by Dr. Schultz in his *Outlines of Christian Apologetics*, Book III. The superiority of Christianity, psychologically viewed, to Brahmanism and Buddhism is pointed out by Eucken, *The Truth of Religion*, Part V. Cf. Professor Flint's *Agnosticism*, chs. ix. and x.; Professor Salmond's *Doctrine of Immortality*; and Professor Bruce's *Apologetics*, ch. v.

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